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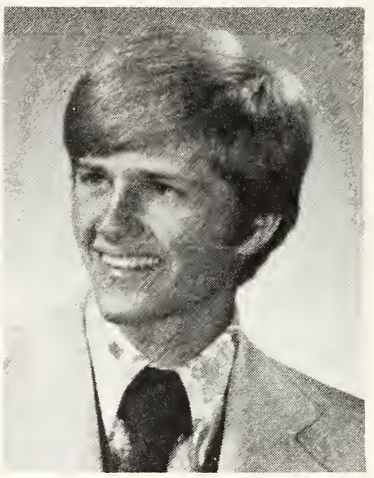
The Evangelist

January 198



THE HECKMAN BINDERY, INC. N. MANCHESTER, INDIANA

BYC BRIEFING



A message to Brethren Youth from your Moderator, Gregg Brelsford.

One of my first responsibilities as BYC Moderator was to develop a philosophy to help me formulate objectives for National Brethren Youth. The Lord is providing opportunities for me to share those objectives with both the youth and the adults of the entire denomination. I will be able to attend almost every district during the year and will now be communicating with you through **The Brethren Evangelist**. These articles will keep you informed of National BYC business and will cumulatively delineate the objectives I have formulated to strengthen BYC.

The fundamental purpose of BYC is to develop and strengthen our faith in Christ. In seeking support for BYC or when asking youth and adults to participate in its program, I have discovered that BYC must offer something in return. BYC, therefore, must offer organization for the sake of people, not just for the sake of the organization. This means that BYC and BCE administrators must plan activities that are attractive to today's youth. The organizational structure must also be attractive in order to encourage involvement and participation.

In the visits I have made so far to four of our eleven districts, I have discovered an attitude of expectancy and a desire to experience the Lord's will through Brethren Youth. Another evidence of this desire was the high attendance at our National BYC Council meeting in December. Representatives came from all but one of our districts.

Council is making the following recommendations:

(1) An increased allotment in our budget for our national project.
(2) Challenging, but flexible, guidelines for local BYC groups.
(3) An updated travel funding system to help youth from distant districts get to our national Convention.
(4) A concert at our Convention by Honeytree.
(5) Crusader Sunday on May 17, 1981—a Sunday during youth month on which each member of the Brethren Church is asked to bring a dollar to church for a special offering.
(6) Youth Communion in alternating years with the adults at Conference.
(7) Delegate status for registered BYC members attending the youth Convention.

I truly believe that it is crucial at this time to provide an uncomplicated, spiritual organization to serve as the channel through which we all can serve faithfully our Lord and the Brethren Church. We cannot afford to miss this God-given opportunity to use the desire of expectant and motivated Brethren Youth.

There will be many things to look forward to at the BYC Convention. We plan to make the Convention the "something offered in return" for hard work and participation in BYC. Next month's article will go into more detail about the Convention and will further develop the direction of my objectives. Until then, especially remember and lift up Brethren Youth in prayer.

Revive Us Again!

"If . . . my people, who are called by My name, humble themselves and pray, and seek My face and turn from their wicked ways, then will I hear from heaven, will forgive their sin, and will heal their land."
II Chron. 7:14

A 1981 World Day of Prayer worship guide is available from the National Association of Evangelicals For information, write or call NAE at P.O. Box 28, Wheaton, IL 60187; (312) 665-0500.

NAE

WORLD DAY OF PRAYER • MARCH 6, 1981

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Service Opportunities Available through the Board of Christian Education

by Erica Weidenhamer

DO YOU want to serve the Lord, but don't know how? Do you want to be needed by others? Are you uncertain about your future? If your answer to these questions is "Yes," perhaps you should look into the service opportunities available through the Board of Christian Education (BCE).

The BCE can now refer you to any one of three service organizations—organizations that provide service opportunities for people from 18 to 118. They place people with gifts like yours in areas where those gifts are needed.

Mennonite Central Committee

One of the three organizations the BCE can refer you to is the Mennonite Central Committee. Mennonite Central Committee (MCC) is the relief and service organization of the Mennonite and Brethren in Christ churches in North America. It is the representative body of 17 different groups or conferences. With a present personnel of approximately 750, MCC is at work meeting physical and spiritual needs of people in 40 overseas countries and in the U.S. and Canada. Opportunities for service through the MCC include openings for teachers, agriculturalists, health workers, nutritionists, business administrators, technical and community workers, secretaries, child care and family service workers, etc.

Here are some specific examples of openings: an assistant at a day-care center in Jamaica; math, science, and English high school teachers in Sudan and Nigeria; nurses in Sudan, Brazil, Bolivia, Guatemala, Haiti, Egypt, Appalachia, Georgia, Louisiana, and Northern Manitoba. Also needed are a financial advisor for a social service agency in Zambia, a secretary for a hospital in Haiti, and houseparents for disabled adults in British Columbia. These are just a few of the many service opportunities available through the MCC.

MCC asks that you commit yourself for at least two years. They, in turn, provide round-trip transportation, room and board, medical care, vacation allowance, and a monthly allowance to cover personal expenses for their workers. They also provide for the education of workers' children.

According to the MCC:

> It isn't likely that you'll turn the world upside down. But in a term of service
> **you will** contribute to individuals with whom you work and live
> **you will** learn from others as well as give
> **you will** grow in understanding of the world
> **you may** even change a town or village
> **you will** be a witness for Jesus Christ
> **you will** be obedient to the command of Jesus to
> **Go therefore and make disciples of all nations; to give food to the hungry, drink to the thirsty, shelter to the homeless, clothes to the naked and help to the ill and imprisoned.** *(Matt. 28:19; 25:35, 36)*[1]

Mennonite Voluntary Service

Another service organization the BCE can refer you to is Mennonite Voluntary Service (MVS). This organization began out of a need for a constructive alternative to the military draft, but it now goes beyond the draft to enlist volunteers for a variety of service ministries. MVS operates under the umbrella of the

Mrs. Weidenhamer is a member of the Ashland Park Street Brethren Church and of the Brethren World Relief Board.

[1]From a Mennonite Central Committee recruitment poster.

Comission on Home Ministries of the General Conference Mennonite Church and reaches out to people in need in North America. It presently has 125 workers in long-term service assignments.

MVS service opportunities include working in alternative education, child care, community organization, environmental concerns, health care, housing reconstruction, legal aid, mental health, Native American concerns, nutrition, peace and justice, prison ministries, social services, youth work, emergency aid, and handicapped ministries.

Some specific examples of openings through MVS are for a youth worker in a Hopi village in Arizona, an office manager for "Friends of the Earth" in Seattle, and for housing rehabilitators in Philadelphia, Oklahoma City, Cincinnati, Wichita, Portland, and Denver. Or you could be a teacher in an alternative high school for Latino students in Chicago, a teacher in a day nursery for abused and neglected children in Seattle, or a chaplain's assistant in Kansas State Industrial Reformatory. As with the MCC listings above, these are just a sample of the numerous openings available.

Although MVS does operate a few short-term projects, they prefer that persons commit themselves for two years or longer. MVS feels that volunteers need this longer exposure to community programs in order to make a significant contribution to the work.

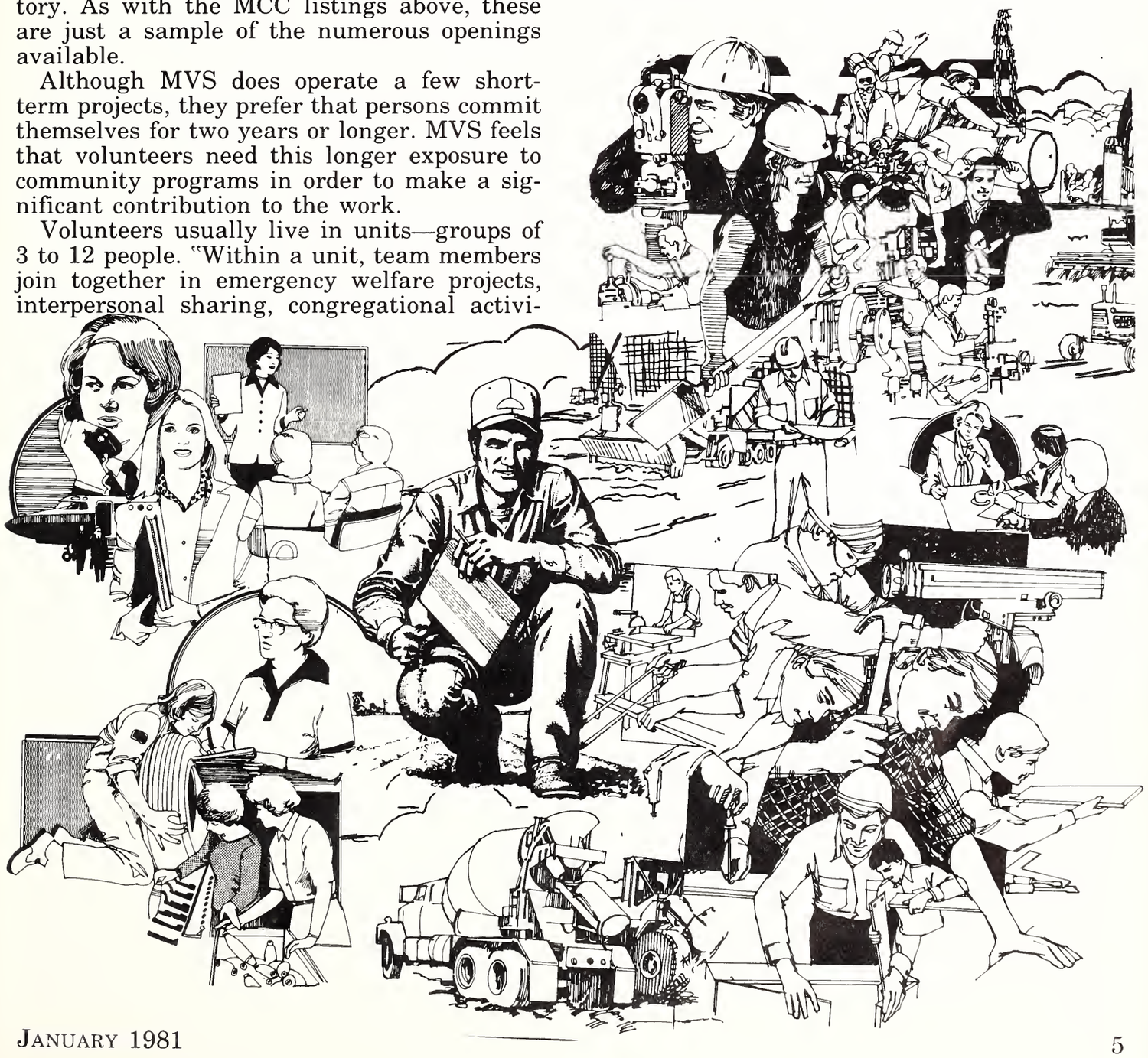
Volunteers usually live in units—groups of 3 to 12 people. "Within a unit, team members join together in emergency welfare projects, interpersonal sharing, congregational activities, and group recreation. In an individualistic world, unit living stands as a life-style that bears witness to people, going beyond loneliness and compulsive competition."[2] Workers employed for one or more years receive lodging, utilities, furniture, travel expenses, medical expenses, and food, as well as $30 per month personal allowance and a $7.50 per month recreational/entertainment allowance.

MCC and MVS both require their workers to:

—be members of a Christian church, personally committed to Christ and His spirit of service and willing to witness verbally and by their lives to their faith in Christ.
—be ready to be involved in a local Christian church where they are assigned.
—have personal, emotional and vocational resources needed for creative service in demanding situations.

(continued on next page)

[2]From a Mennonite Voluntary Service recruitment pamphlet.



—be able to adjust to new cultures, languages and ideas.
—be willing to accept financial limitations and adapt to new social patterns and the discipline of a working community.
—be able to operate within the framework of established program goals and ready to work at the problems of the program and human relations with honesty and openness.[3]

Brethren Volunteer Service

The third service organization available to us through the Board of Christian Education is Brethren Volunteer Service (BVS). The Church of the Brethren began the BVS program in 1948. Currently between 100 and 120 volunteers are serving in various projects scattered throughout twenty states and a dozen nations. BVSers work in youth counseling, community development, care of children and the elderly, medicine, agriculture, education, carpentry and construction, houseparenting, office and secretarial positions, and prison reform.

BVS requires a minimum commitment of one year, including four weeks of orientation. Persons on overseas assignments serve two years after arriving on the field. Volunteers receive room, board, medical expenses, and a monthly allowance of $20–25. They may live in group arrangements, single apartments, or with a local family.

Some examples of openings for service in BVS include an agronomist in Virginia, day care assistants in Indiana, Illinois, and Maryland, and youth workers in Germany and Ireland. You could be a housing rehabilitator in Kentucky or Colorado, a kindergarten teacher in Israel, a music teacher in Nigeria. Or you might work with elderly in Fostoria, Ohio, handicapped in France, battered women and children in West Virginia, or mentally retarded in Wooster, Ohio. These are just a few of the opportunities available.

The BCE can now refer you to any one of three service organizations—organizations that place people with gifts like yours where those gifts are needed.

BVS requires sound physical and mental health, a high school education or equivalent experience, and a willingness to examine and study the Christian faith.

[3]From a Mennonite Central Committee recruitment pamphlet presenting service opportunities in agriculture and nutrition.



The Mennonite Central Committee symbol —a dove fused with a cross and set in the world—visualizes the emphasis of each of these three Christian service organizations.

The Bible has much to say about showing our faith by loving and serving others. One such passage is found in James 2:14-17:

> *Dear [Christians], what's the use of saying that you have faith and are Christians if you aren't proving it by helping others? Will* that *kind of faith save anyone? If you have a friend who is in need of food and clothing, and you say to him, "Well, good-bye and God bless you; stay warm and eat hearty," and then don't give him clothes or food, what good does that do?*
>
> *So you see, it isn't enough just to have faith. You must also do good to prove that you have it.* (TLB)

Many in the world have never had a chance to see love in action. Like a lot of Jesus' disciples and friends, they are the last, the lost, and the least of our society. All too often we only **speak** to the world of love. Then we can't understand why the world doesn't want to listen. The world turns away because when we only **speak** of love, we become false and unreal. John said, "My children, love must not be a matter of words or talk; it must be genuine, and show itself in action. This is how we may know that we belong to the realm of truth. . ." (I John 3:18-20, NEB).

We must live love, thus proving that our Lord of Love makes people different by His enabling love and grace. We must show that it is He who frees us to love one another in a real and vital way. It is He who moves us to act in compassion, to restore justice, and to provide the needs of others.

If you feel called to this kind of service, prayerfully consider the commitment you must make. Then don't hesitate to contact the Board of Christian Education and let them put you in contact with these service organizations.

When our prayers are not answered the way we'd like, we need to remember . . .

God Never Makes Mistakes!

by Maria Miranda

HAVE you ever thought that the Lord is not doing things the way He should? Are you sometimes sad and depressed because your prayers are not answered the way you'd like. I must admit that this has happened to me many times. And yet, I have learned from experience that God knows perfectly well when and how to answer my requests and that **He never makes mistakes**!

One such experience happened to me just a few months ago. It involved the Rodriguez family—members of our Hispanic Brethren congregation in Pasadena, California.

Mr. and Mrs. Rodriguez and their young daughter first came to our church services in November 1979. They came as a result of hearing our Christian radio program for Hispanics.

From that first Sunday, they never stopped coming. I found it a personal pleasure to see them in every service with their daughter, Veronica. In time, both Mr. and Mrs. Rodriguez made confessions of faith and were baptized. The testimony of their conversion was clear and genuine, and they were loved by the rest of the brethren in our congregation. Soon after his baptism, brother Rodriguez became our church treasurer. Everything was going great.

Then something happened. One day they received a phone call from the immigration office. The Rodriguezes has lived in California for eleven years and were in the process of applying for permanent residency. But now they were told that they should come to the immigration office at 8:00 a.m. the next day. They were to bring a limited amount of luggage, with some of their clothing and their most important belongings. In other words, they should come to that office prepared to be deported to their country of origin—Mexico!

When they phoned and told us the news, we were shocked. The following day, before 8:00 a.m., we were with them at the immigration office. Their faces reflected their fatigue and distress. We tried to comfort them by reminding them that God knows what is best, and we assured them that everything would turn out well in the end. At the same time, we were trying to convince ourselves that we believed that this family would soon return to the little home that they had been forced to leave so hurriedly.

These were difficult moments. I'm sure that doubts and questions that they couldn't answer kept passing through their minds. Later that day, separated from the Rodriguez family by a high and heavy fence, my husband, Juan Carlos, prayed with them and for them. Then, with tears in their eyes, the Rodriguezs were escorted to a car that took them to Tijuana. Right at the border they were dumped out and left on their own.

Thank God, we also have a Brethren church

(continued on next page)



Mr. and Mrs. Rodriguez and daughter Veronica.

Mrs. Miranda works with her husband, Juan Carlos, in the Brethren Hispanic ministry in Mexico and Pasadena, California.

in Tijuana. Christians from this church welcomed the Rodriguezes into their homes and provided them lodging and fellowship until they went on to be with relatives in Mexico City. Thus brother and sister Rodriguez and Veronica were able to experience what Christian brotherly love really is.

As soon as they arrived in Mexico City, the Rodriguezes began to share how they had found the Lord. They could not stop telling their relatives how God had changed their lives and given them joy and peace in the midst of adverse circumstances.



As a result of the Rodriguezes being deported to Mexico, 23 members of their family came to know the Lord. Most of these are shown here, along with Rev. Juan Carlos Miranda (at left).

Then, in November, when Juan Carlos traveled to Mexico City for Christian meetings, the Rodriguezes invited their relatives to hear the gospel. On Saturday, November 22, a small Bible study was held. At this Bible study, four of their loved ones accepted the Lord.

The following day the whole family gathered together at the paternal home. Because of the witness that was presented that day, 18 more of their relatives accepted the Lord. This was a 100 percent average. But this wasn't the end. While Juan Carlos and the family waited for lunch following the service, a nephew walked in. He, too, was presented the gospel message, and in 15 minutes they were praying with him to receive the Lord.

All of these people were hungry for spiritual things. By sending the Rodriguez family back to Mexico, God provided a way for these relatives to be fed. God has also used the Rodriguezes' return as the means of starting another Sunday morning service and two Bible studies at different locations.

This has given a big boost to our Brethren mission work in Mexico City. While our original mission work was in the southwestern part of the city, the Rodriguez family lives in the northwest. Thus we now have mission outreach in opposite parts of the city. Very soon we will have at least one new Brethren church in that city, and probably two. God is giving the growth in Mexico!

After seeing all that God has done, the Rodriguez family and Juan Carlos and I have had to agree once again that God is above all things and that **He never makes mistakes**. Praise His name! "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

At North Liberty First Brethren . . .

Wednesday Night is Family Night

William Brady tells about an approach to Wednesday evening services that has brought many blessings to the North Liberty Church.

ON January 2, 1980, the North Liberty First Brethren Church began its Wednesday "Family Night" services. Wednesday evening services are nothing new in the Brethren Church, nor were they new to the North Liberty Brethren. But in the past, attendance had been low, and soon the services were canceled entirely. On that cold January evening, however, a new mid-week program was instituted, one that proved to be a pleasant surprise for the church family and a real blessing as well.

Family Night was a new approach to the mid-week service. I worked with the deacon board in developing this program. It consists of a Bible study for adults, which I lead, a youth group under the direction of Doug and Gayle Liggett, and a junior youth program for children ages 6-12 under the leadership of Lynne Brady. The goals of Family Night are to have a program for all ages and to limit all

Rev. Brady is pastor of the North Liberty, Indiana, First Brethren Church.

church activities to two days a week—Sunday and Wednesday. Therefore after the adult Bible study, the various boards and committees of the church hold their meetings, thus freeing the other evenings of the week for family activities.

In addition, on the first Wednesday evening of each month, we have our Family Night dinner. This is not a carry-in meal, since during the week many of the working men and women would not have an opportunity to prepare a dish for the dinner. Rather, each month the dinner is prepared by a church organization, and a small donation is requested to cover the cost of the food.

This dinner has proved to be quite popular and successful. It has also been the means for members of the various church groups to grow in love for one another through the fellowship they have experienced while preparing the meal. The food is nothing fancy, just good Midwestern cooking. The fun, food, and fellowship shared around the dinner tables have been a blessing, and the evening is looked forward to with each passing month.



On the first Wednesday of each month, a group in the church provides a Family Night meal. Here the members of the Christian Mothers Association prepare the meal.

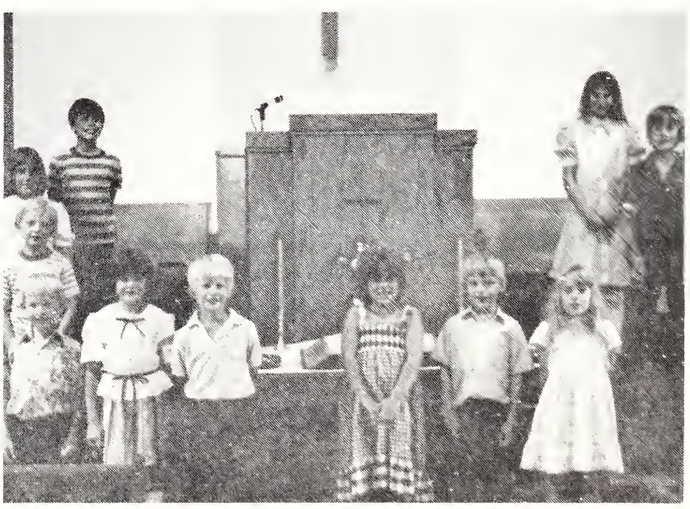
As I have already stated, Family Night was a new concept for our church. It had to stand the test all church programs must stand. What would the attendance be for these services. At that first service on January 2, we were surprised as 42 people attended. In the past there had been many Sunday mornings when attendance was not that high. We were still not sure that the program would be a success, however, for perhaps the good attendance was just because the program was new. But this was not the case. With the Lord's help, we averaged 37 at our mid-week Family Nights. And there have been times when attendance has run as high as 74.

Even more important than the good attendance are the ministries which have developed out of this program. We now have an exciting youth group, which also has a puppet ministry. We have a fine program for our children, which culminated its summer with a ministry trip to Mansfield, Ohio, and a visit to Cedar Point. And we have developed a time of Bible study and prayer in which adults are growing in the word of God. Our excitement grows as we have been encouraged by the moving of God in our church and in our Family Nights.

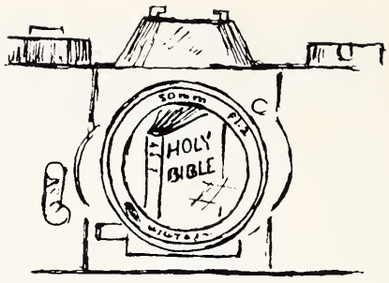


One of the ministries that has developed out of the Family Night program is the puppet ministry of the senior high youth group.

In these days when pressures and demands on the family come from every direction, we are pleased that we have a program that allows time for the entire family to be together at church in the middle of the week. This gives our families a chance to recharge their spiritual batteries, to fellowship with other Christians, and to do the work of the church without fragmenting the family with church meetings every night of the week. Our church family has been blessed and edified by this midweek program. Perhaps this kind of program would work in your church as well, and serve as a means to build your church family in the love and strength of God.



Family night includes junior youth activities. Last summer these youth traveled to Mansfield, Ohio, to participate in the evening worship service of the Walcrest Brethren Church.



Strong in the Lord

Gene Hollinger concludes this series of expository articles on Paul's letter to the Ephesians with a look at God's provision for victorious Christian living.

"FINALLY, let the Lord and His mighty power make you strong" (Eph. 6:10, Beck). As Paul concludes his letter to the Ephesian Christians, he makes this very significant statement—a statement the importance of which we must learn. If we Christians are going to be able to stand in the face of the difficulties of living, we must realize that our strength comes from a power outside ourselves. We must be strong **in the Lord**. Jesus told His followers, "In the world you will have trouble. But **courage**! The victory is Mine. I have overcome the world" (John 16:33, paraphrased).

In concluding this letter, then, Paul says that he wants to leave his readers with this important principle of Christian living: "Be strong in the Lord." To illustrate how this can be done, he draws an analogy from the gear of the Roman soldier to whom he was chained or that guarded him under house arrest. From this analogy, Paul tells us how we can stand against trouble and temptation.

In order to be strong, then, the Christian must "Put on the whole armor of God." Note first of all that the armor is to be **put on**. One of the first things a soldier does after being inducted into the army is to go to the quartermaster and receive many pounds of gear. It is government issued (G.I.), but the soldier is responsible for it—its use, care, and condition. The quartermaster doesn't put it on the soldier. He must put it on himself. And only by so doing can he be an adequately prepared soldier.

We should also note that we are instructed to put on the **whole** armor of God. A *panoplia* (the Greek word used here) meant the complete equipment used by heavily armed infantry. Pauls says we are to put it **all** on. If we don't, we may come up short and not have it when we need it. The Lord has provided what we need to protect us in the battles of life. We must make use of the spiritual help He has supplied in order to overcome the temptations of the devil.

Furthermore, we are reminded that this is the armor **of God**. It is His armor, not ours. The things we might choose for our protection are not what God chooses. Do you remember how Saul tried to give David his armor to go against Goliath? But that was not what David needed. Instead, David went forward with the armor of God and found victory.

Know the enemy

The reason all this equipment is needed is because Christians are involved in a battle against all evil. Paul has stated in every chapter of this letter the nature of the enemy. (See 1:21; 2:2; 3:10; 4:17-19; 5:11; 6:12). Dark rulers of this world, principalities and powers commanded by the prince of the power of the air, and all kinds of wiles of the devil—these are the enemy. Everytime I read the "wiles of the devil," I think of Wiley Coyote in the Roadrunner cartoons. He is continually coming up with new schemes to catch the Roadrunner. So it is with Satan. We must know the enemy and his methods and be able to stand in the protection of the armor of God.

The first piece of armor mentioned, then, is the **belt of truth**. The belt of the Roman soldier held his tunic close to his body so it didn't impede his movement. It also provided him a place to carry his sword.

Rev. Hollinger is pastor of the Mt. Olive Brethren Church, Pineville, Virginia.

Truth must likewise be our equipment. Christ called Satan the father of lies. His lies must be combatted with the Truth, the Way, and the Life. The lies of Satan, the relativity of modern ethics, and the oppression of justice must be countered with the belt of God's Truth.

The second piece of armor mentioned is the **breastplate of righteousness**. The breastplate protected the vital organs; a soldier could not afford to be without this piece. This righteousness was formerly spelled "rightwiseness," which helps to express its meaning. Frequently in Paul's writings right action is the meaning of righteousness. The person who trusts in Christ becomes "the righteousness of God in him" (II Cor. 5:21). That is, we become **in Christ** all that God requires us to be, all that we could never be in ourselves. This righteousness is God's armor, provided by His Son. It is not something we can provide ourselves.

Good news of peace

Paul also tells us to put on the **shoes of peace**. Infantries travel by foot. Therefore good protection for their feet is essential. They have to be able to walk anywhere. The Living Bible says, "shoes that are able to speed you on"

But notice that the feet of the Christian are to be shod with the "gospel of peace." While we are at war with Satan, we are at peace with God. Christ has reconciled us to God and brought peace. Remembering that we are at peace with God enables us to stand firm in the face of the attacks of Satan. The Amplified Bible puts it well: " . . . face the enemy with the firm-footed stability, the promptness and the readiness produced by the good news of the Gospel of peace."

Above all, Paul says, we are to take the **shield of faith**. A great oblong shield was carried by the infantry soldier to protect every part of his body. In the same way, faith must shield us from unbelief. Satan is always on the offensive, always trying to capture us. His attacks are compared to "fiery darts." These were darts dipped in oil or pitch and set on fire, a very destructive weapon. Broken faith or openings in our shields make us susceptible to Satan's attack. Therefore we must know our faith and use it.

And take the **helmet of salvation**. The Christian soldier's head is to be protected by this helmet of salvation. Again, it is something we must **take** and put on. Statistics indicate that if a motorcycle rider does not put on a helmet, he is taking a big risk. Christ has warded off the blows of the enemy by providing our salvation. He is our protective helmet.

Finally, Paul instructs us to take the **sword of the spirit**, which is the Word of God. This

"No Christian soldier who dares to be careless with God's armor can expect to stand in God's might and power."

is the only offensive weapon mentioned, and the only piece of the soldier's equipment that Paul interprets. The Word of God is a sharp, offensive weapon, as Hebrews 4:12 tells us: "For God's message is alive and full of power in action, sharper than any double-edged sword, piercing even to the depths of soul and spirit, to the dividing of joints and marrow, and passing judgment on the thoughts and purposes of the heart" (Williams).

I am told that the modern day soldier must know his rifle so well that he can take it apart and put it back together blindfolded. We likewise must know our weapon, the Bible, so well that we can wield it effectively for God. Jesus, when confronted by Satan in the wilderness, used the Word.

Verse 18 does not mention a piece of equipment, but something just as essential: **prayer**—communication. We must always keep in vital contact with headquarters so that we can take our orders from the Captain of our Salvation. And we should not only pray for ourselves, but for other soldiers of the Cross, for we are all in a battle together.

The church is an army. Therefore Paul closes out this section of his epistle by saying that he is battling on the diplomatic front. He is an ambassador in bonds. For this reason he asks that his fellow soldiers be in prayer for the success of his mission. We, likewise, while praying for ourselves and one another, should be in special prayer for those who are in the forefront of the battle with evil.

Paul says we are to put on the whole armor of God. No Christian soldier who dares to be careless with God's armor can expect to stand in God's might and power. But when we are fully equipped with the armor of God, we, indeed, can stand strong in the Lord. We have no command to surrender or retreat. We are to overcome evil with good. Paul calls for persons strong in the Lord. Brethren, they are needed today.

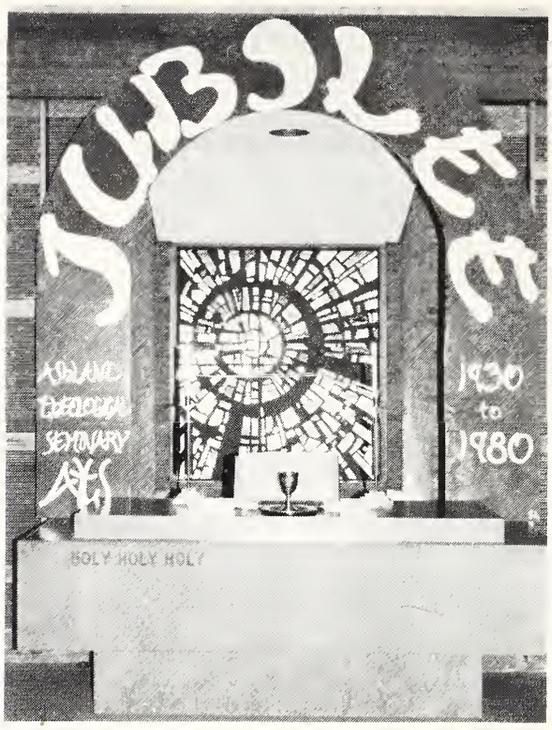
Having concluded his description of the armor of God, Paul quickly brings his letter to a close. He has not said much about himself or his own condition in the letter, so he says that he will send Tychicus, who will tell the Ephesians "how I am and what I am doing" (v. 21).

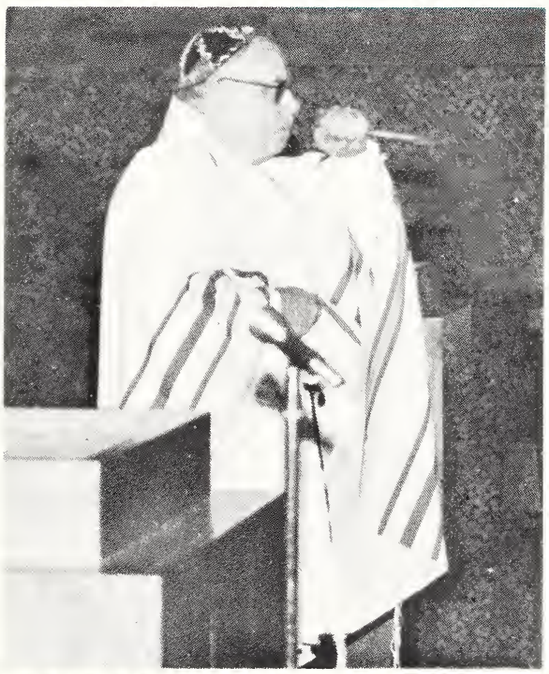
Having taken care of this detail, Paul concludes the letter in the same spirit in which he began it, with a prayer that peace and grace might be with his readers, and upon all who "love our Lord Jesus Christ in sincerity."

JUBILEE YEAR

Ashland Theological Seminary

1930-1980



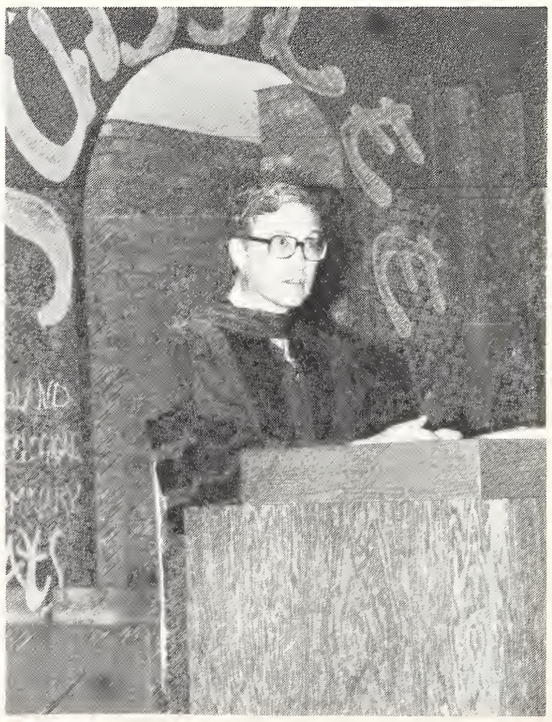


"Count off seven sabbaths of years Then have the trumpet sounded . . . throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you . . . (Leviticus 15:8-10, NIV).

At a special Seminary convocation on September 26, Rachmiel Frydland, a Christian Jew, sounded the ram's horn to officially open the Seminary's Jubilee Year.



At the Jubilee convocation on September 26th, Dr. Delbert Flora (left) presented the historical perspective of the Seminary's Jubilee Year, and Dr. Jerry Flora (right) gave an address on the biblical perspective of the observance.



Seminary Jubilee



The First Fifty Years

by Dr. Joseph R. Shultz
President of Ashland College and Seminary

WHAT is the most important thing in the fifty-year history of Ashland Theological Seminary? Is it its beginning in 1930, with Dr. J. Allen Miller as the first dean? Is it the further development, whereby the Seminary now serves approximately 400 students on a six-acre campus containing a library, administrative building, chapel, and three apartment buildings for students?

Is it the fact that the library contains approximately 57,000 books, including the Charles Pfeiffer Old Testament library, the J. Allen Miller books, and the Huston F. Smith archaeological collection? Is it the fact that the Ashland Theological Seminary is now serving and training many black persons for the gospel ministry? Is it because Ashland alumni are serving in India, Malaysia, Argentina, Brazil, Colombia, Central America, Korea, China, Haiti, Central Europe, Canada, Mexico, and across the United States with the gospel of the Lord?

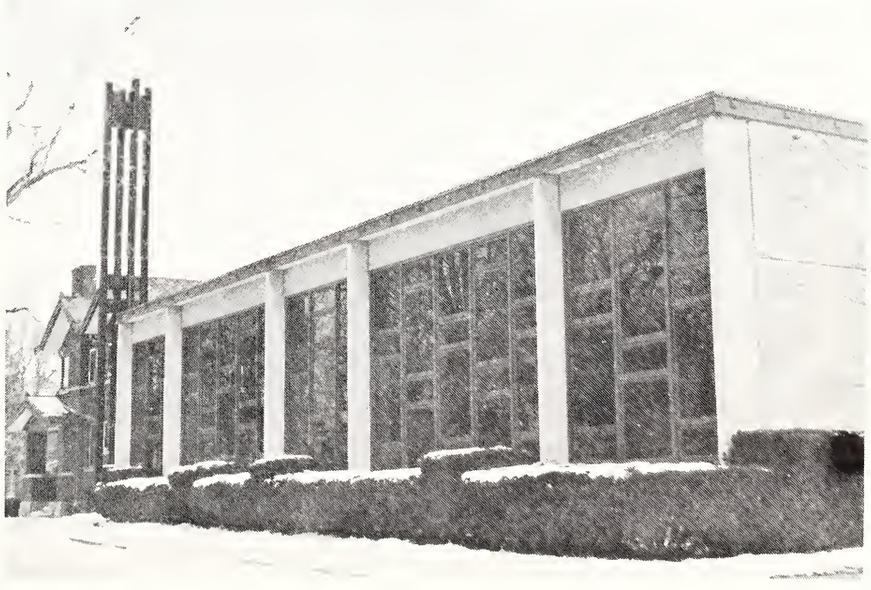
Or is the single most important historical fact for Jubilee that the Seminary, being a center of ministerial training and biblical studies, has remained constant to the conservative biblical faith as contained in the gospel? The Ashland Theological Seminary Statement of Faith has remained without change for fifty years!

STATEMENT OF FAITH

Acknowledging the absolute supremacy and Lordship of Jesus Christ, and believing that His Word and Will must be final in all matters to those who claim to be Christian, on His authority we affirm the following truths as the basic faith and teaching of this institution.

1. The Holy Scriptures of the Old and New Testaments, as originally given of God, are the infallible record of the perfect, final and authoritative revelation of His work and will, together sufficient in themselves as the rule of faith and practice.
2. The One True God, perfect and infinite in His being, holiness, love, wisdom and power; transcendent above the world as its Creator, yet imminent in the world as the Preserver of all things; self-existent and self-revealing in three divine Persons, the Father, the Son, and the Holy Spirit, who are equal in power and glory.
3. Jesus Christ the Eternal Son, Revealer of the invisible God, Who became incarnate by virgin birth, lived the perfect human life upon earth, gave Himself in death upon the Cross as the Lamb of God bearing sin and its penalty in our stead, was raised and glorified in the body in which He suffered and died, ascended as our only Saviour and Lord into Heaven, from whence He will come again personally and visibly to raise and translate His waiting Church, establish His Kingdom fully over all the nations, and at last be the Raiser and Judge of the Dead.
4. The Holy Spirit, third person of the Godhead, the divine Life-giver and Artist in crea-

(continued on next page)





tion, history and redemption, Who indwells, seals, empowers, guides, teaches and perfects all them who become children of God through Christ.
5. That man was the direct creation of God, made in the divine image, and that by transgression man became a fallen creature, alienated from the life of God, universally sinful by nature and practice, and having within himself no means of recovery.
6. That Salvation is the free gift of God's grace, received through personal faith in the Lord Christ, in Whom all those who believe have eternal life, a perfect righteousness, sonship in the family of God, and every spiritual blessing needed for life and godliness; but those who reject the gift of grace in Christ shall be forever under the abiding wrath of God.
7. That Christian character and conduct are the outgrowth and evidence of salvation in Christ; and therefore the Christian is bound to honor His Word, to walk as He walked, to keep His commandments and ordinances, and thus bear the fruit of the Spirit which is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control, against which there is no law; and that the teachings of the Bible on such matters as marriage, divorce and the family are of permanent value and obligation to the Church and society.

In a particular way seminaries seem to get caught up in their theologies and separated from the statement of faith which was the reason for their beginning. Therefore to suggest that the most important thing in the first fifty-year history of Ashland Theological Seminary is its adherence to the Statement of Faith is most significant. The Statement of Faith is the only good reason for its beginning, and the only good reason for its continuing—the next fifty years!

Seminary Jubilee . . .

IN PERSPECTIVE: AN ANGLE OF VISION

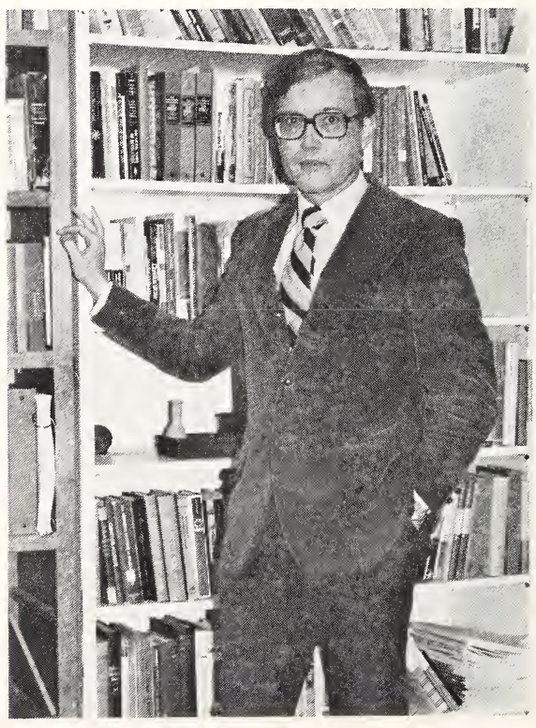
by Dr. Jerry Flora

IN my first year of seminary teaching someone asked, "How do you feel now that you have left the ministry?" I had to reply that, although I am no longer a pastor, I am as much a minister as ever. All who teach at Ashland Theological Seminary view their profession in this way; a ministry of the gospel, a ministry to persons, and a ministry of the church.

The word ministry, of course, means service. Nothing exalted—just the activity of caring and acting for the good of others. It is inseparably linked with love, the Christian love that the early church called *agape*—costly love, serving love, love ready to spend itself in the manner of the Son, who said that he came to minister.

Ashland Theological Seminary is a ministry of the gospel. It is a community of persons studying and teaching the Christian message at the highest level of their skills. It is an act of obedience to the Lord who commanded us to love God "with all your mind." It is a place where the background, progress, and implications of the Christian faith can be examined. It is a fellowship of study, a think-tank for the future.

Ashland Theological Seminary is a ministry to persons. When I tried eight years ago to explain that I am still very much a minister,



Dr. Jerry Flora is Associate Professor of Theology at ATS.



When students enter ATS, they find a community in which human needs are lovingly met. The Black Obelisk in the Seminary entryway was a gift to ATS from Dr. Robert Kinsey, retired pastor of the Ashland Trinity Lutheran Church.

that's what I meant. As a professor I do not preach weekly sermons or try to lead a congregational program. But I do have opportunity regularly to care for persons. Students hurt just as much as non-students, and the pressures under which some of them stay in school are staggering. A seminary can be a place where real human needs are lovingly met in the name of the Lord of love.

Ashland Theological Seminary is a ministry of the church. The school tries to model the Brethren at their best in commitment to the Christ of the Scriptures, in lives of personal devotion to Him and to one another, and in obedience to His clear mandates. This is Brethrenism at its best, and every year some non-Brethren students are so moved by their experience that they want to cast their lot with us.

And those who don't? As some of them recently told Acting Dean Munson, "At Ashland we can learn in freedom, and we are cared for as persons." How can I say it any better? That is your seminary's perspective. That is our angle of vision.

Seminary Jubilee . . .

IN PROMISE

by Dr. Charles R. Munson
Acting Dean of the Seminary

SURELY the biblical truth about Jubilee carries with it the certainty of promise. Leviticus 25:8 and following tells us that every fiftieth year, on the Day of Atonement, the trumpets were to be blown loud and long throughout the land. The fiftieth year was to be holy, for it was a time to proclaim liberty throughout the land to all enslaved debtors and a time for the canceling of all public and private debts. All family estates that had been sold to others were to be returned to the original owners or heirs.

There was to be no sowing nor gathering of grapes or crops; food was to be the volunteer crops that grew wild in the field. In that year everyone was to return to his original family possession. If he had sold it, it would be his again.

This was a time of promise, when the Hebrews had true peace of mind. God had forgiven sins, and they had been reunited with Him. They, in turn, remembered God's presence. And they gave rest to the soil and liberty to slaves, so that they could rejoin their kindred. Truly it was a time of joy and promise—God could be trusted. He cared.

We live with this kind of promise here at the Seminary. We celebrate this fiftieth year realizing that it is only through the promises

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The promise of the seminary is its students —like Ken Hunn (left), a 1980 graduate now pastoring the Wabash, Ind., First Brethren Church; and Tim Garner, a midler (second year) student from North Manchester, Ind.

of God that we continue to exist to do His will.

But God's promises get fulfilled through people like you—people who believe in helping young and old get the best possible education for particular ministries. Students can't ever pay fully for their education, and they can't ever make enough to carry themselves completely through the educational process. It is evident, then, that only through folks who care and support financially can our promising students succeed.

We can truly celebrate together this Jubilee Year because God continues to demonstrate His goodness to the only Seminary the Brethren denomination has. The prospects for the future are as bright as the promises of God—THAT WE BELIEVE HERE. Just don't ever forget that promises work out for God through human channels.

Our future here is bright because we can reflect on your faithfulness. There is no question but that the Brethren Church has supported the Seminary. You have seen results, and you have voted for the Seminary with your material resources. That's your promise to us. And we promise you that we will remain faithful to what God has said to us in the written Word and in the Word made Flesh.



"It is evident, then, that only through folks who care and support financially can our promising students succeed."



Seminary Jubilee . . . IN PROSPECTIVE

by Dr. Joseph R. Shultz

WHAT will the next fifty years bring to the development of Ashland Theological Seminary? The Statement of Faith, with the gospel as its basis, will remain constant and intact.

But the gospel always serves in a contemporary world. God is a living God. He is not only the God of Abraham, Isaac, and Jacob, but of the 21st century. God is the Lord of history, current history as well as ancient history. To be faithful to God means to be faithful to each age—whatever that age happens to be socially, politically, or economically. One of the principles of the anabaptist movement and the Brethren Church is that the church and its methods must be renewed in every age.

The next fifty years will probably experience the most change in the program. The needs of people, in and out of the church, will demand new ways of ministering. By the turn of the century world population will grow to 7 billion people, with 5.2 billion of these not knowing the message of Jesus Christ. In short, 20 years from now there will be more people in the world who have never responded to the message of Jesus than there are people in the world today.

The Seminary is challenged with the task of training men and women to reach these people with the gospel of the Lord. Any and all new technologies will need to be employed in order to even begin to reach this vast number of people with the gospel.

Pastoral psychology and counseling are examples of changed forms of ministry. Undoubtedly, all ministers through the ages have dealt with the various needs of people. However, the development of psychology and psychoanalysis demands that the ministry of the gospel be applied to the person with as much understanding of that person as possible.

It would be wonderful if during the next fifty years the Seminary could either extend itself to other continents of the world or asso-



the salt shaker

by Alvin Shifflett

Is God an "It"?

THE National Council of Churches has decided that God is neuter and has passed a resolution to castrate all male references to God in the Bible.

The Council's Interfaith Agency, which is the Division of Education and Ministry, adopted the policy with regard to "the lectionary" —those biblical passages commonly used during public worship services.

The goal is to eliminate references to God as "Father" and to substitute a neutral word like "Creator." The Council wants to achieve a "style of language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the church in understanding the nature of God."

In my opinion, the National Council has a very dim view of God's nature and sovereignty and an even dimmer view of the operational work of the Holy Spirit in people.

Have we become so sex conscious here on earth that God no longer transcends the analogies we use? I quickly agree that we cannot tag God with a totally masculine nature, for they who worship God must worship Him in spirit and in truth. But any analogy for God we use breaks down under closer scrutiny.

Changing Holy writ in this way to satisfy the whimpering of picayunish people makes about as much sense as shooting a dog to rid it of fleas.

The focus of the "problem" is on Jesus, for there is no way Jesus can be neutered—regardless of the mandate of the Interfaith Agency. The Agency says: "We would like to overcome the undesired suggestion that the incarnation makes Christ's maleness crucial in such a way as to overshadow the primary import of the word having become flesh and the divine having become human."

Sorry, Interfaith Agency, but I must take exception to the thought that to suggest that Christ's maleness is crucial is an "undesired suggestion." It appears the Agency has chosen to ignore the Scriptures and the plan of God with regard to the incarnation. It was **God** who planned for the Messiah to be male. No one else did this—not Moses, not Peter, not even the angels in heaven. God promised Abraham and Sarah a male child, not a female. No prophet ever thought of the Messiah as female, nor did any good Jew in Israel.

The Council has also ignored the entire Book of Leviticus, for the Law always calls for the offering of a **male** animal: "If any man of you bring an offering unto the Lord . . . let him offer a male without blemish . . ." (Lev. 1:2-3). The typology is so strong that to change the wording of the Law is to tamper with the meaning of grace.

This is to say nothing against the suggested use of words like "Creator." It's a good word, although very impersonal. Shall we return to the impersonal gods of ancient Greece—gods who became so involved with one another that the accounts of their escapades make a running soap opera seem pale by comparison? We'd better stick to "Who shot J.R.?"

Jubilee . . . In Prospective

ciate with other centers of training in various parts of the world. The rise of nationalism was once thought to preclude the Western church from continued participation in missions. It is now abundantly clear, however, that people of other nations seek and desire the service and mission of Western Christians—not as paternalistic rulers but as brothers in teams in the body of Christ.

In the foreseeable future we must assume inflation. Resources to do the job are always a challenge. However, the fact of the matter is that since the days of our Lord the church's work has always been a matter of priority and the matching of resources with the needs. Today the church has more properties, more money, and more resources than at any other time in its history. Yet it seems to be unable to get the job done. But God's people have always sacrificed when challenged with the cause. Our goal is $5,000,000 endowment in the Seminary Foundation.

During the next 50 years the Seminary will grow in program and people!

UPDATE

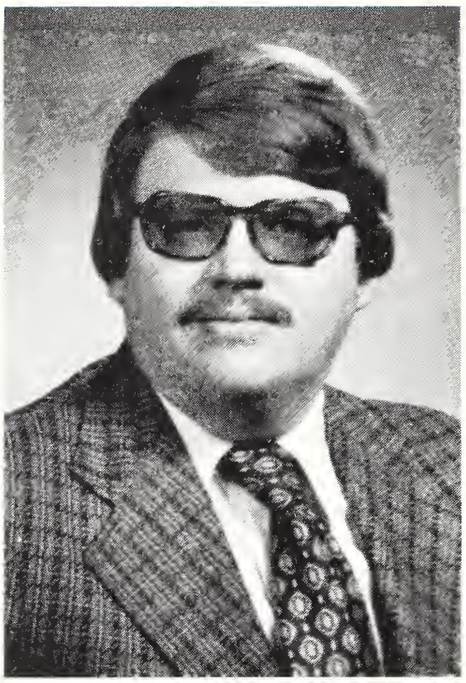
news from the Brethren Church

Charles Beekley becomes denominational administrator

Ashland, Ohio—Mr. Charles Beekley has been employed by the General Conference Executive Committee of the Brethren Church to serve as Denominational Administrator. In this position he will oversee the business aspects of the Brethren Church National Office.

Beekley, who has served as Director of Christian Education for the national Board of Christian Education for the past one and one-half years, will continue to hold this position. He will spend half his time working for the Brethren Church National Office and his remaining time supervising the programs of the Board of Christian Education.

This arrangement, in the opinion of Executive Committee and the Board of Christian Education, will provide the best stewardship of both time and money. Neither position (Director of Christian Education or Denominational Administrator) warrants a full-time employee.



Mr. Charles Beekley

Beekley will work with Rev. William Kerner, the Director of Pastoral Ministries, to make sure the business aspects of the National Office do not interfere with Kerner's ministry to Brethren pastors. This team approach will enable the Brethren National Office to minister to both the human and the business needs of the Brethren Church.

Officially, Beekley assumed his new position on January 1, but he began to phase into the work in December. The hiring of Beekley by Executive Committee is another step in the process of national office organization authorized by General Conference. Delegates at the conference this past August authorized Executive Committee to "move forward to implement phase two and three of the National Office Organization as resources are available."

As announced in last month's Evangelist, the National Office has also hired a secretary/receptionist—Mrs. Jan Chasey. She will provide secretarial services for both Mr. Beekley and Rev. Kerner.

Dillards begin language training in Costa Rica

Ashland, Ohio—Rev. and Mrs. Robert Dillard left the United States December 27 for language training in San José, Costa Rica.

The Dillards will spend most of this year in San José learning Spanish in preparation for Brethren mission service in South America.

Since his graduation from Ashland Theological Seminary in June 1978, Rev. Dillard has been associate pastor of the First Brethren Church of Sarasota, Florida.

Remember to pray for the Dillards during this year of language training. They will also appreciate letters of encouragement as they struggle with a new language and culture. Letters to the Dillards should be sent in care of the Spanish Language Institute, Apartado 100, San Francisco Dos Rios, San José, Costa Rica.



Rev. Robert and Mrs. Juanita Dillard

Corinth Brethren Church featured in newspaper article

Twelve Mile, Ind. — The Corinth Brethren Church located near Twelve Mile, Ind., was featured in a newspaper article that appeared in the Pharos-Tribune last November. The article, written by Pharos-Tribune staff writer Karen S. Rice, told how the members of the Corinth congregation have helped the Dillman family during a time of severe hardship. The Dillmans are members of the Corinth Church.

Three years ago Steve Dillman (now 29) was found to have multiple sclerosis. Then this past summer Mrs. Dillman (Jan) was declared legally blind. Since their medical difficulties began, says Jan, the church has been there to help.

First, right after Mr. Dillman became ill, the church had a grocery shower for the family. "I had never seen so much flour and sugar and meat," Mrs. Dillman commented. Then this past summer, while Jan was in Indianapolis for surgery, the Woman's Missionary Society of the church provided evening meals for Steve and the three children (Scott, 11; Kristen, 10; and Ronica, 8). These continued from July to September. The WMS also took charge of cleaning the house regularly and of doing the laundry.

This past fall, the Action Group of the Corinth Church sponsored a benefit dinner for the family. This was to raise money to cover some of the Dillmans' medical expenses. The dinner was a community project, with other churches furnishing some of the food. The meal netted $1,200 for the Dillmans.

But the help for the Dillman family has not been just material. "The spiritual feeling and support we have received have been tremendous," Mrs. Dillman said. "There was a time this summer when I was really down and out. I don't know what I would have done without the calls and the visits."

Relatives, neighbors, and friends of the Dillmans also make sure the family gets to church each week, since neither Steve nor Jan drive.

Not all the blessings of helping the Dillmans have been received by this family. The Corinth congregation has also been blessed by the experience. Rev. Fred Snyder, pastor of the congregation, stated, "We're blessed by God to have the chance to help the Dillmans."

And a member of the congregation commented, "It's a love situation. Jan and Steve are members of our church and this is what being a Christian is about. . . . We want to give God the glory for this work. . . . It's our duty, our responsibility, our job as Christians to help our brothers."

Nor is the Corinth congregation resting on its past accomplishments. One of the WMS women stated, "Helping the Dillmans has been a long, involved affair and the future will be a long process too. . . . We just don't want Jan and Steve to feel like they're forgotten." To which Pharos-Tribune writer Ms. Rice added, "It would be hard to feel forgotten in the Corinth Brethren Church."

Christians urged to pray for nation's leaders

Kansas City, Mo.— A spokesman for the American Festival of Evangelism (A.F.E.) has called for U.S. Christians in every community to set aside time on Inauguration Day to pray for the nation's leaders.

Wyatt Lipscomb, a Dallas attorney and the A.F.E. Inauguration Day Chairman, issued the call. He explained that Christians are being urged to form small groups in their churches, neighborhoods, workplaces, etc., to pray for leaders at all levels, in accordance with the biblical command to pray for "all who are in authority" (I Tim. 2:1–2).

The effort would focus prayer especially on national-level leaders on January 20, the day of the inauguration of the President and Vice President.

In addition to the Inauguration Day prayer effort, the executive prayer committee of A.F.E. is also coordinating plans for a Week of Confession and Repentance May 31–June 7, 1981, developed especially for local church congregations.

These various preparatory events will culminate July 27–30 in the Festival of Evangelism, a combination of Bible study, worship, and dozens of workshops and seminars which are being designed to provide U.S. churches and individual Christians with both fresh vision for evangelism and the tools to act on that vision. The Festival, to be held in Kansas City, will be open to all pastors and lay leaders in the church. Twenty thousand are expected to attend.

Krafts named to Wheaton Honor Society

Pasadena, Calif.—Dr. Charles Kraft and Dr. Marguerite Gearhart Kraft have been named to the Scholastic Honor Society of Wheaton College for their "achievement in missionary anthropology and linguistics."

Mr. and Mrs. Kraft are former Brethren missionaries to Nigeria, West Africa. Dr. Charles Kraft is now professor of missionary anthropology and African studies at Fuller Theological Seminary. Dr. Marguerite Kraft is professor of anthropology and linguistics at Biola College in California.

update

Wayne Heights church contributes record Christmas tree offering

Waynesboro, Pa.—One of the highlights of Christmas services each year at the Wayne Heights Brethren Church is the trimming of the missions Christmas tree. On the Sunday before Christmas, the children of the Sunday school are given brightly decorated coin envelopes in which to place their Christmas mission offering.

Then during the worship period of the Sunday school hour, the children hang their "decorations" on the artificial tree located at the front of the sanctuary. The adults are also given an opportunity to take part by going forward and placing their mission offering in a container at the base of the tree.

The proceeds from this missions tree offering are then sent to the Missionary Board of the Brethren Church. They are usually designated for a special project, based up suggestions from the General Secretary of the Missionary Board.

Each year since this program began, interest and enthusiasm have increased. The offering climbed from $72 the first year to a new height of $325 in 1979.

But the outlook for 1980 was bleak. Because of inflation and the increased budgetary needs within the Wayne Heights Church, the congregation expected that the Christmas tree offering would probably be somewhat less than the previous year's record amount.

But such was not the case! The 1980 Christmas tree offering surpassed the 1979 offering by at least one hundred dollars. Wayne Heights pastor, Rev. Henry Bates, commented, "We praise the Lord for His goodness, and we praise Him for the spirit of Christian love and outreach which prompted such an outpouring of material evidence of the concern of the Wayne Heights Brethren for the needs of others."

This offering will be forwarded by the Missionary Board to Brethren missionaries Prasanth and Nirmala Kumar in India, to be used to supply food and other needs for the children in their orphanage.

Bible Societies announce publication of new Chinese Bible

New York, N.Y.—The recent publication of the Bible in Today's Chinese Version (TCV) has been hailed as a major step forward in bringing the Good News of God's grace to more than one quarter of the earth's population.

Dr. Moses Hsu, a Chinese linguist who worked on the eight-year project as one of its leading translators, said this new translation would fully communicate the biblical message to Chinese people living both inside and outside mainland China.

"We have not had such a translation in 60 years," Hsu said. "This new Bible is geared for people inside the church, as well as being a common-language translation which will be easily understood by, and appeal to, people outside the church."

There are an estimated one billion Chinese on the China mainland and 40 million outside. Thus this new Bible is written in a language used by more people than any other language in the world.

Dr. Hsu said that there had been opposition in the past to new translations but that this translation had met with wide general acceptance. "A dedication service for the new Bible in Taiwan resulted in a complete sellout of the 700 Bibles on hand in ten minutes," he added. Some 40,000 Bibles, printed in Singapore, have been shipped to different areas of the world.

The United Bible Societies, which published the new Chinese Bible, are active in the translation, production, and distribution of the Scriptures in over 100 countries throughout the world.

Evangelist article reprinted in The Christian Reader

Ashland, Ohio—An article by Rev. Alvin Shifflett that originally appeared in **The Brethren Evangelist** has been reprinted in **The Christian Reader** magazine.

The article was first printed as part of "The Salt Shaker" series, which is a regular monthly feature in the **Evangelist**. It was entitled "Serendipity," and appeared in the December 1978 issue of the **Evangelist**.

"It was reprinted on page 75 of the September/October issue of **The Christian Reader**.

Mrs. Pat Dovey attends Scripture Press conf.

Ashland, Ohio—Pat Dovey represented the Brethren Publishing Company at the three-day Scripture Press Publications Denominational Days '80 conference in Chicago December 1–3. She was one of 44 participants from the United States and Canada participating in the annual product information and training conference.

Mrs. Dovey was briefed on the latest revisions in Scripture Press Sunday school materials, including a new optional study approach for third and fourth grade students.

She also received an overview of trends in Christian education and an update on adult biblical and topical studies available from Scripture Press.

Mrs. Dovey cares for Sunday school sales, order processing, and distribution for the Brethren Publishing Company.

World Relief sends aid to Italy; receives $903,000 grant

Wheaton, Ill.—The World Relief Corporation (WRC), of which **Brethren World Relief** is a part, is providing aid for Italians left injured or homeless in the wake of Italy's devastating earthquakes. Aid has been channeled through the Italian field representatives of the Assemblies of God and the Conservative Baptist Foreign Mission Society.

World Relief's efforts began on November 29, when a large tent and two smaller U.S. Army tents were set up in Montora Village to provide shelter for 100 homeless. World Relief also supplied bunk beds, mattresses, sleeping bags, heaters, and stoves on behalf of American evangelical churches. And it has allocated over $25,000 for immediate relief.

Further funds are being made available as necessary, according to WRC president Jerry Ballard.

In an announcement unrelated to the Italian relief effort, Ballard also reported that WRC has received a $903,000 grant from the Agency for International Development. The three-year grant will be used to teach evangelical private voluntary organizations in at least 25 developing nations how to carry out economic and human development projects.

Under the grant, World Relief staff will conduct workshops and on-the-job training for the organizations' development personnel, showing them how to plan and implement such programs as improved agricultural techniques, agricultural cooperatives, vocational training, health care and clean water supply and sanitation. Evangelical organizations in various countries will benefit from the grant, along with U.S. based agencies, creating a trained core of local leaders.

"The grant will allow us to train about 1,400 people over the next three years," says David Chambers, director of development assistance for World Relief. "But the multiplier effect in a project like this is enormous. Those 1,400 people will learn the skills to run development projects which will improve the lives of many times that number."

Eight million people affected by East African famine

Monrovia, Calif.—Drought and war have combined to push some eight million people in East Africa to the brink of disaster, says Dr. Stan Mooneyham, international president of World Vision. Mooneyham, who recently completed a month-long inspection of the region, said food-shortages in the countries of Ethiopia, Somalia, Uganda, Kenya, and Sudan are critical.

Ethiopia has been hardest hit by the drought. Nine of the country's 14 provinces have had no rain in more than 25 months. Five million people, more than 20 percent of the nation's population, are affected by severe water and food shortages.

In response to the great need, World Vision International has launched a $6 million emergency relief and development program. Other relief agencies are also at work in the drought-striken areas.

Congress approves grain reserve for famine relief

New York, N.Y.—An emergency grain reserve for use in times of famine won congressional approval last November. Passage of the legislation came after Bread for the World and several other religious groups had waged an uphill struggle for three years seeking establishment of the reserve.

"The reserve is especially significant to people facing famines because the legislation specifies that it be used only for famine or other urgent relief requirements," said Arthur Simon, executive director of Bread for the World. "The situation in East Africa right now is an example of this."

The emergency grain reserve assures that relief grain will be available even in times when world food supply is low. The reserve will not adversely affect the U.S. grain market because the government already owns the grain.

Dr. Joseph R. Shultz offers prayer at Ohio Senate session

Columbus, Ohio—Dr. Joseph R. Shultz, president of Ashland College and Theological Seminary, offered prayer at the opening session of the Ohio Senate on January 5, 1981.

Shultz was asked to deliver the prayer by State Senator Thomas A. Van Meter, president pro tem of the Senate. Van Meter is a member of the Ashland Park Street Brethren Church and on the Board of Trustees of Ashland College.

In his prayer of praise and thanksgiving, Shultz asked that God would give the people of our country "a strong faith; the faith that enables us to love and live, a triumphant faith, a faith that makes people great. We pray for a return of that simple faith, an old fashioned trust in God, that made strong and great the ancestors of our State, and the Nation"

Authors find five characteristics of happy long-term marriages

Waco, Texas—Do people who seem happily married for many years know something others don't?

And if they do, can others find out their secret?

After conducting hundreds of hours of interviews with dozens of couples married twenty years or more, authors Floyd and Harriett Thatcher answer "yes" to both questions. The Thatchers present the results of their interviews, along with their conclusions, in a new book, *Long Term Marriage: A Search for the Ingredients of a Lifetime Partnership* (Word Books, $8.95).

The "secrets" of long-term marriage, say the Thatchers, unfortunately are not simple. But the authors do believe their research has surfaced five basic characteristics that are "typical of couples who are working along steadily with a healthy and lasting marriage."

The five characteristics are:

(1) **Authenticity**: Be your genuine self, no matter how risky. If you put up a false front, or keep certain subjects off-limits, it is a way of saying "I don't trust you," the Thatchers say. Besides, they add, "no matter what kind of act any of us puts on, our wives and husbands know the truth down underneath."

(2) **Openness**: Explore new ideas and experiences together. The goal is "continuous affirming and acceptance of one another," though that is not merely "license to say things that are hurtful and destructive."

(3) **Caring**: Seek the best for the other person, giving room to grow, avoiding a competitive atmosphere. Caring, they say, keeps two people from "going their separate ways in pursuit of individual goals without thought of the other's feelings."

(4) **Faith**: Believe in your partner's good intentions. The act of faith in one another contains "an emotional kind of trust that strives even under the most difficult circumstances to think and affirm the best."

(5) **Confidence**: Realize that marriage is not a state but a process, and have faith that the process is unfolding as it should. This confidence in each other, and in the process, "frees us to enjoy every day of our relationship without inhibition, fear, or feelings of criticism."

Mature Christians church's greatest need, evangelical statesman says

Colorado Springs, Colo.—The greatest need of the church in the 1980s is to develop mature Christians, observes Dr. John R. W. Stott, internationally respected evangelical statesman and Bible expositor.

"I'm deeply concerned with superficiality in the evangelical church," said Stott. "Wherever I travel I find shallow Christians. That is true in the West and in the Third World."

In addition to his concern for maturity, Stott cited two other priority needs for the church today. He would like to see a "vastly improved standard of preaching throughout the church. The congregation depends on preaching and teaching. Evangelicals ought to be the best preachers and [offer] the most careful interpretation and application of the Scripture. It's this that will build people up in Christ.

"And," he continued, "I would like to see a much more profound and costly penetration of the secular community by Christians. We need to challenge young people to become Christian lawyers and Christian politicians, Christian dramatists and Christian communicators, penetrating all these segments of society."

AC professors win prize for developing economics course

Ashland, Ohio—Two Ashland College professors, Dr. Lucille G. Ford and Ellen M. Keslar, were awarded first prize for the design and implementation of an economics education course in a competition sponsored by the National Center of Economics Education for Children.

The course developed by Dr. Ford and Mrs. Keslar is for education majors and focuses on the individual in a market society. It explains the three roles that each individual plays in such a society—the roles of consumer, producer, and citizen. Basic economic principles are introduced to give directions for making decisions in each role.

The textbook for the course, **University Economics for Education Majors**, was written by Dr. Ford, who designed, researched, and tested the program for an economics class for education majors in 1978. The course was implemented in Mrs. Keslar's class in the spring of 1980 and will be offered annually.

Dr. Ford and Mrs. Keslar will receive a $2,500 award, which they will present to the college for programs and materials for economic education for the Gill Center for Business and Economic Education. Dr. Ford is director of the Gill Center and Mrs. Keslar is the center's field director.

Weddings

Lu Ann Swihart to **Phillip Layman**, December 6, at the Roann First Brethren Church; Rev. William Kerner officiating. Bride a member of the Roann First Brethren Church.

Terry Zunk to **Bob Gilbert**, November 15, at Millbury, Ohio. Groom a member of the Bryan First Brethren Church.

Emily S. Charvat to **Robert P. Bischof, Jr.**, October 12, at the New Paris First Brethren Church; Robert P. Bischof, pastor and father of the groom, officiating. Members of the New Paris First Brethren Church.

In Memory

Martha Dillman, 75, December 7. Member of the Corinth Brethren Church. Services by Fred Snyder, pastor, and Rev. G. Bright Hanna.

Rev. Waldo E. Gaby, 54, November 24. Former pastor of the New Paris and Goshen, Indiana, Brethren Churches. Services by Rev. Robert P. Bischof, pastor of the New Paris First Brethren Church.

Rollin Kyser, 87, November 21. Member for 36 years of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Louis S. Russell, 93, November 18. Member for 66 years of the Fort Scott Brethren Church. Services by Rev. Smith F. Rose, Rev. David Powell, and Rev. Roger Simmons.

William C. Wray, 83, November 10. Member of the Corinth Brethren Church. Services by Fred Snyder, pastor, and Rev. G. Bright Hanna.

STAFF POSITIONS AVAILABLE

Due to continued expansion, CHRISTIAN HAVEN HOMES has this staff position available.

We are seeking CHILD CARE COUPLES willing to accept a challenging missionary outreach to needy youth in a "cross culture" environment. Couples with children accepted. Presently a choice in cottage and age level youth is available.

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For job description, fringe benefits, and a salary schedule, please contact:

Rev. Lange

CHRISTIAN HAVEN HOMES
R.R. 1, Box 17
Wheatfield, IN 46392
219-956-3125

Calendar of Events

JANUARY—**Seminary emphasis month**
25-28 Joint National Association of Evangelicals and National Religious Broadcasters Convention, Washington, D.C.
31 Summer Crusader applications due

FEBRUARY—**Benevolent Board emphasis month**
16 Brethren Publishing Company Board meeting, Ashland

MARCH—**World Missions emphasis month**
7 Ohio District Conference, Asbury United Methodist Church, Delaware, Ohio
15 Florida District Conference, Brandon Brethren Church
27-28 General Conference Executive Committee meeting at South Bend, Ind.

APRIL—**World Relief emphasis month**
24-26 Southwest District Conference at Tucson First Brethren Church
28 Retirement Board meeting, Columbus, Ohio

MAY—**Brethren Youth emphasis month**
15 General Conference Executive Committee meeting at Camp Bethany
16 Leadership Group meeting at Camp Bethany
17 Brethren Youth Crusader Sunday
31 BYC registration deadline

JUNE—**Ministerial Student Aid emphasis month**
11-13 Indiana District Conference at Shipshewana Retreat Center
14-20 Crusader orientation week in Ashland
26-27 General Conference Executive Committee meeting in Ashland

JULY
9-11 Central District Conference at Waterloo, Iowa
23-25 Pennsylvania District Conference at Camp Peniel
23-25 Southeast District Conference at Bridgewater College

AUGUST
10-14 General Conference at Ashland

Goldenaires

Mr. and Mrs. D. Lee Garber, 62nd, November 29. Members of the Ashland Park Street Brethren Church.

Membership Growth

New Paris: 3 by baptism

And the Winner Is . . .

LAST fall millions of Americans went to the polls to cast their ballots for the candidate they wanted to serve as the next President of the United States. The winner of that election is well known.

Also last fall thousands of **Evangelist** readers (about 3.4 thousand) were given an opportunity to cast ballots for the kinds of articles they would like to read in our denominational magazine. If there was a winner in this election, it was "Knowing God's will." Of those who cast ballots, 64.3 percent indicated that they would like articles on this particular subject. Runner-up in the balloting, with 61.5 percent, was "Inspirational articles."

This balloting, of course, was not really an election. You, the **Evangelist** readers, were not asked to vote for just one kind of article, but to indicate your preferences in several different areas. The purpose was to help us here at the Brethren Publishing Company know what areas of Christian concern are of greatest interest to you.

One hundred and forty-three of you marked and returned your ballots (slightly over 4 percent of the "eligible voters"). Of these 92 said they would like help in "Knowing God's will," and 88 said they like reading "Inspirational articles."

Five other categories garnered votes on 50 percent or more of the ballots. They were "News of Brethren people" (76 votes), "Bible study" (75 votes), "Prayer" (75 votes), "Family" (74 votes), and "Discipleship" (72 votes).

Other strong candidates (but receiving less than 50 percent) were "Use of spiritual gifts"

Below are the subjects on which **Evangelist** *subscribers were asked to "vote." The number before each subject indicates how many people voted for that category. A total of 143 "ballots" were returned.*

1. What kinds of articles in the Brethren Evangelist interest you most? *(Please choose two or three)*
 - 59 Bible exposition
 - 38 Brethren history
 - 27 Church growth
 - 52 Denominational concerns
 - 36 Doctrinal studies
 - 88 Inspirational articles
 - 76 News of Brethren people
 - 69 Reports of Brethren churches
2. What topics concern you most, about which you would like to read a Christian perspective in the Brethren Evangelist? *(Please check two or three)*
 - 10 Abortion
 - 17 Alcohol
 - 66 Christians and politics
 - 8 Ecology
 - 37 Elderly
 - 10 Energy
 - 11 Euthanasia
 - 74 Family
 - 8 Feminism
 - 14 Homosexuality
 - 41 Marriage and divorce
 - 41 Morality
 - 66 Simple lifestyle
 - 13 War and pacifism
3. On which of these topics do you feel more information would help you in becoming a better church member? *(Choose two or three)*
 - 8 Administration
 - 31 Christian education
 - 40 Christian service opportunities
 - 72 Discipleship
 - 35 Missions
 - 70 Personal evangelism
 - 24 Stewardship
 - 71 Use of spiritual gifts
 - 55 Worship
4. In which of these areas would you like help in achieving Christian growth? *(Choose two or three)*
 - 75 Bible study
 - 48 Family devotions
 - 18 Fasting
 - 92 Knowing God's will
 - 17 Money management
 - 75 Prayer
 - 39 Winning over temptation

with 71 votes, "Personal evangelism" with 70, "Reports of Brethren churches" with 69 votes, and "Simple lifestyle" and "Christians and politics" with 66 each. (One wonders if the strong vote for the last subject was not influenced by the fact that we were in the thick of a presidential campaign at the time. Would the vote for this subject be as high in a non-election year?)

Subjects which received the least number of votes were "Ecology," "Feminism," and (church) "Administration" with only 8 votes each, "Abortion" and "Energy" each with 10 votes, and "Euthanasia" with 11 votes. This does not necessarily mean that most Brethren have no interest in these subjects, however. You were not asked to vote yes or no on each subject, only to choose your preference. If some subjects were of high interest, others would necessarily receive less votes.

In addition to being asked to mark the subjects of greatest interest to them, **Evangelist** readers were also given an opportunity to propose other topics or to make suggestions on how they would like to see the magazine improved. Fifty-four people offered comments or suggestions.

About one-third of these wrote to express words of thanks and praise for what is already being done. These words of encouragement were greatly appreciated.

Several others wrote to say that they would like more news of Brethren people and Brethren churches. This has been a recurring suggestion over the past couple of years. Many of you like "news of the Brethren" and would like us to print more of it. As your editor, I can only agree. I, too, would like to print more Brethren news, but we can only print what we receive. Some churches send in items frequently, others almost never.

Another area of interest, according to the suggestions, was Bible prophecy and how it is being fulfilled today. Closely related to this was a request for articles on the Second Coming and on the Book of Revelation.

In addition to the above, a number of other specific suggestions were made, but we cannot list them all. All have been read, however, and will be taken into consideration.

As editor, I would like to thank all of you who made the effort to fill in your ballot and return it to me. Extra thanks to you who put forth the additional effort to add your comments. And special thanks to those who included an offering for the work of the **Evangelist** along with your ballot.

One final note: If you were not one of those who returned your ballot but would still like to indicate your preferences and offer your suggestions, please write. We would appreciate hearing from you. R.C.W.

Everybody's talking . . .
about the new phone number!!

The Brethren Church National Office
The Missionary Board of the Brethren Church
The Board of Christian Education
The Brethren Publishing Company

Call us at our new phone number beginning February 2

419-289-1708



books

A "How To" Book on Church Growth

Organize to Evangelize by Larry L. Lewis (Victor Books, 1980, 132 pp., $2.95 paperback).

Mortimer J. Adler classifies books as either theoretical or practical. A theoretical book may be understood and then put on the shelf. A practical book, however, must not only be read. It must also be used.

Organize to Evangelize, a manual for church growth, falls into the second category. Practicality leaps from nearly every page. Lewis has pastored churches of varying composition in different parts of the country, and each church has experienced growth. He writes from experience.

Those well read in church growth and evangelism literature will discover very little new in this book. Evangelism committees, however, will find many good ideas. Ten of the sixteen chapter titles begin with "How to . . . "; e.g., "How to Enlist, Train and Motivate Workers," "How to Organize an Effective Visitation Campaign." In "How to Discover Prospects," Lewis declares, "An up-to-date prospect file is imperative." He then lists several sources of prospects.

According to the author, the "Flake Formula" is a key to growth in Sunday schools. Lewis elucidates the five points of the formula and adds three points of his own: (1) the principle of superior programing; (2) the principle of sane, sensible promotion; and (3) the prayer principle.

The book's appendix is a gold mine of practical ideas. It contains samples of materials mentioned throughout the book, including sample letters to send to newcomers in the community, to parents of new babies, to those bereaved of loved ones, to those recently married. Potential prospects can be found in these groups.

If practical material written simply and concisely inspires you, this book is for you.

—Arden E. Gilmer

Rev. Gilmer is pastor of the Ashland Park Street Brethren Church.

A Cookbook for Kids

Loaves and Fishes by Linda Hunt, Marianne Frase, and Doris Liebert (Herald Press, 1980, 176 pp., $5.95).

Loaves and Fishes, written and illustrated by three mothers—Linda Hunt, Marianne Frase, and Doris Liebert—introduces children to healthy eating in a world of limited resources. It is a cookbook for kids.

Beginning with an illustrated story of the miracle of the loaves and fishes, this small, colorful volume is printed in large type.

Readers will note the contrast between the amounts of grain consumed in different parts of the world:

average yearly consumption in North America, 1,500 to 2,000 pounds

average yearly consumption in poor countries, 400 pounds.

But learning about this inequity is not all the children will do. They can choose to eat and cook more carefully. The 176 pages of the cookbook introduce cooking tools, cooking tips, cooking terms, as well as recipes under these headings:

Snacks and Garden Goodies

Celebration Foods for Holidays and Special Days

Picnic, Camping, and Outdoor Foods

Foods from Other Lands

Every recipe is outlined clearly in this format:

What you **need**

What you **do**

What you **get**

In addition to these outlined directions for the children, resources for families who care to know more names of organizations and books concerned with food needs are also listed. An index categorizing the recipes completes the book.

Paul Longacre, husband of the deceased author of the popular **More-With-Less Cookbook**, offers this recommendation:

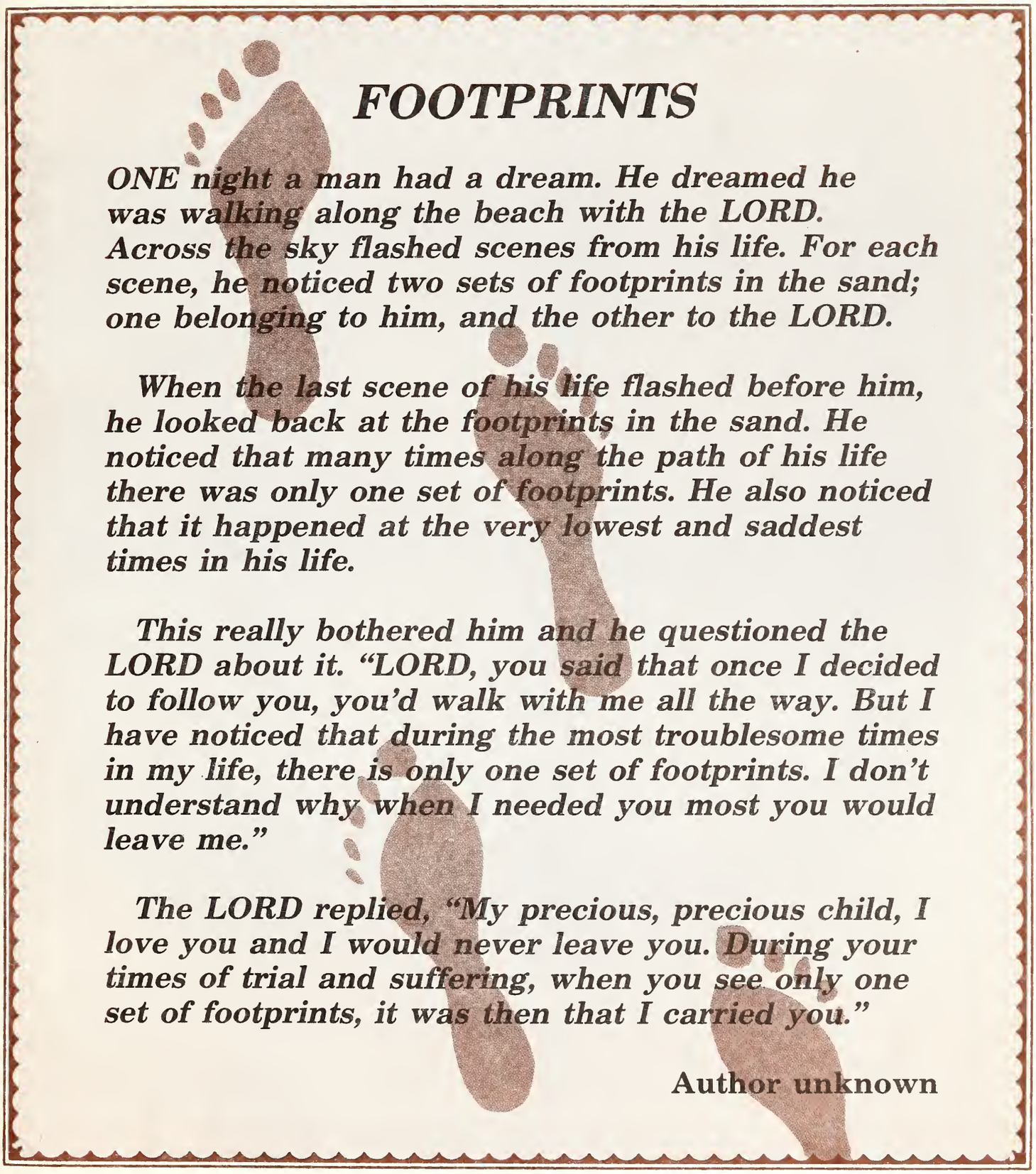
> **Loaves and Fishes** is an exciting and different cookbook. It tenderly introduces children to the realities of world hunger, inviting them to use food wisely and sparingly. It encourages them to handle food as most of the world's children do of necessity—with reverence, appreciation, and thankfulness. My daughters love the creative recipes, and find the clear instructions appealing and helpful.
>
> —Jean Lersch

Mrs. Lersch is a Christian education consultant with Brethren House Ministries, St. Petersburg, Fla.

- - - - -

According to the World Food Council, a third of the world's children die of malnutrition and disease before they reach age five. Each year 100,000 children go blind because they lack vitamin A in their early diets.

Suitable for Framing



FOOTPRINTS

ONE night a man had a dream. He dreamed he was walking along the beach with the LORD. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand; one belonging to him, and the other to the LORD.

When the last scene of his life flashed before him, he looked back at the footprints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times in his life.

This really bothered him and he questioned the LORD about it. "LORD, you said that once I decided to follow you, you'd walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why when I needed you most you would leave me."

The LORD replied, "My precious, precious child, I love you and I would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you."

Author unknown

Compliments of your bookstore
The Carpenter's Shop, 709 Claremont Avenue
Ashland, Ohio 44805



JUBILEE

1930—1980

Ashland Theological Seminary

50 Years of Faithfulness to the Gospel of God

The blowing of the Ram's Horn opened the Jubilee Year (Lev. 25). It signaled a time of remembering God's blessings and His ownership of the people and the land. The Israelites were to remember what God had done for them and what they, in turn, must be.

So it is that in 1980–81 we remember the blessings of God through people like you.

You continue to support our only seminary.

We in turn:

—are faithful to the Word of God.
—are growing.
—operate in the black financially.

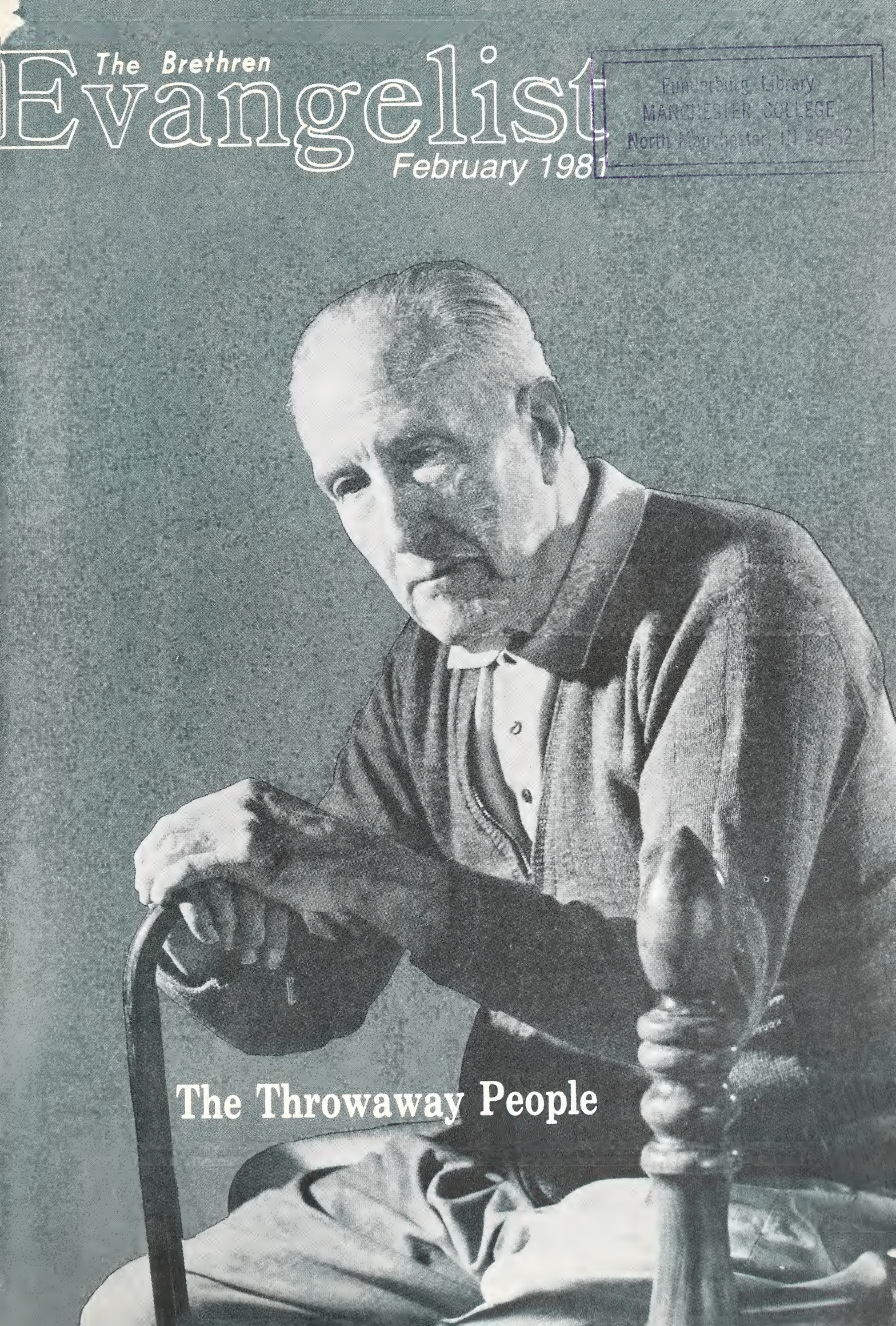
Fair Share Giving ($7.50 per member) helps to make this possible.

Graduates serving around the world are the product of your giving. This year we have 400 students who will who soon be ministering around the world. **They also are the results of your giving spirit.**

Brethren Historical Library
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The Brethren
Evangelist
February 1981

Funderburg Library
MANCHESTER COLLEGE
North Manchester, IN 46962



The Throwaway People

BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

Two passages of Scripture have inspired my thinking about National BYC. I believe these two passages have provided the basis of my vision for leading this year as Moderator. In formulating my philosophy, the Lord seems to be saying, "Lean on the Word." Our organization can only benefit by using God's Word and its principles in our activities.

In Matthew 18:1-10, Christ teaches us about the importance of children (including BYC members). Why did Jesus choose a little child to help illustrate conversion? Did he notice how cute the little one was? Did he observe how smart or gifted the child seemed to be? Or was it because of all the questions a child asks?

These are things we see in children. But Christ saw something else. He saw how dependent children are upon adults and parents for food, clothing, instruction, etc. Therefore, to receive Christ as little children, we are to become dependent upon Him just as the young are upon their earthly elders.

BYC is dependent upon adult supervision and leadership. BYC cannot be successful in providing Christian instruction, activities, and opportunities for service without help from pastors, congregations, and, particularly, youth advisors. That is why the 1981 National BYC Convention will provide a special seminar for youth advisors. Every advisor across the country is invited to participate. Advisors will also be used to help lead the youth in a week full of super spiritual blessings for both youth and advisors.

BYC needs committed adults—adults who are willing to participate and take an active role in meeting other advisors from across the country in order to share ideas and progress. We need adults who will provide a Christian example for our denominational youth and who will use this as an opportunity to serve the national BYC Convention program to make it the best possible experience with Jesus Christ. I challenge you to make this commitment for the cause of our Lord, our youth, and for the blessing you will receive from ministering to the needs of youth. I do not promise the blessings; God does in Matthew 18:5!

The second passage of Scripture that has inspired my thinking fits right in with the vision I have for BYC. It not only applies at the national level, but at the local level in each youth group as well. In fact, it applies right down to the personal level! We are to be careful how we walk, make the most of our time for the Lord, praise Him collectively, always give thanks, and be subject to one another in the fear or love of Christ.

Read Ephesians 5:15-21 and begin applying these principles in your personal lives and in your youth activities. I guarantee you that they will be applied at the BYC Convention this August! Next month's article will begin to describe how. If you are like me, you will feel as if you cannot wait to see our work culminate at the BYC Convention this year.

STAFF POSITIONS AVAILABLE

Due to continued expansion, CHRISTIAN HAVEN HOMES has this staff position available.

We are seeking CHILD CARE COUPLES willing to accept a challenging missionary outreach to needy youth in a "cross culture" environment. Couples with children accepted. Presently a choice in cottage and age level youth is available.

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Rev. Lange

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Crusaders to receive training in Gospel Light VBS materials

Ashland, Ohio—The 1981 BYC Summer Crusaders will be specifically trained in Gospel Light vacation Bible school curriculum, according to an announcement by the Board of Christian Education (BCE).

The Crusader teams will be given an overview of all VBS curriculums they are likely to encounter during the summer, but in-depth training will be in the Gospel Light materials. In past years the BCE has found that training has been more successful when the Crusaders have mastered one curriculum rather than trying to learn several.

Churches are urged to keep this in mind as they select their VBS curriculum and as they consider using Crusader teams in their VBS ministries.

The Brethren Evangelist

In its 103rd year of ministry to Christ and the Brethren Church.

THE BRETHREN EVANGELIST
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Member, Evangelical Press Association

Cover

Are the elderly our "Throwaway People"? See pages 10-13. Then read pages 14-18 to see how the Brethren Church is ministering to the elderly through our denominational retirement homes.

Photograph by HAROLD M. LAMBERT

Vol. 103, No. 2 **February 1981**

4 Triumph in Tragedy
Carolyn E. Phillips tells how the Price family experienced Christian victory in the face of two family tragedies.

6 God's Blessing at West Alexandria
Charles F. Ankney tells about the growth of the First Brethren Church of West Alexandria, which led to its being featured as a Church Growth Model at the 1980 General Conference.

9 Unconditional Surrender
Morris Chalfant relates an incident from the Boer War and draws a parallel to the experience of coming to Christ.

10 The Throwaway People
Anthony Campolo, Jr., looks at what it means to grow old in America and at what the church can and should do to affirm the value of the elderly.

Benevolent Care

14 Benevolence—Opportunity Unlimited
The retirement homes of our denomination provide Brethren people a variety of opportunities to minister to the elderly.

15 The Brethren's Home, Flora, Indiana

16 Topsfield Terrace, South Bend, Indiana

17 Brethren Care of Ashland, Ohio

27 Guardians of the Sacred Sea
Mary Stewart Krosney reports on the efforts being made to keep the Sea of Galilee safe from pollutants.

Departments

2 BYC Briefing

19 The Salt Shaker

21 Update

Correction

In last month's issue of the ***Evangelist****, Rev. Kenneth Hunn was incorrectly identified as pastor of the Wabash, Indiana, First Brethren Church. Rev. Hunn is pastor of the First Brethren Church of* ***Warsaw****, Indiana.*



Triumph in Tragedy

by Carolyn E. Phillips

MY SON, Rick, closes one calloused carpenter's hand around mine and reaches for the miniature hand of his own little boy beside him. Ricky Junior smiles up at his dad, then grabs for his mother's hand, pulling it off her lap and holding it tightly. The circle continues around the table—my husband, Dick, our middle child, Kim, now a beautiful young woman, and finally, holding tightly to my other hand, Michelle, twelve going on ageless. We all follow Dick's lead and bow our heads for grace before we share our meal.

I hear his words, "Thanks, dear Lord, for the way you bless us when we don't deserve it. Thanks for everyone around this table." I fade away from the moment and thank God in my own heart for the people around the table. Less than four years ago we almost lost the two whose hands I now hold.

Rick

It started on Mother's Day weekend, 1976. Nineteen year old Rick, our oldest, was on his way home from classes and football practice at the college, heading down the freeway on his motorcycle. Without warning the young woman driving beside him pulled into his lane, apparently not seeing him. The glancing blow spilled him off the bike into the path of a fully loaded, twin-trailer diesel. All five axles—1900 pounds each—passed over Rick's body.

We got the call from the hospital less than an hour after the accident and rushed to be with him. No one expected him to live through the night. He was so badly hurt—his internal organs were floating, his bladder had burst, his left leg was in such bad shape that the doctors asked us to sign consent papers for amputation.

"Will it make a difference in whether he lives?" Dick asked. The doctor, in surgical greens, lowered his gaze and slowly shook his head. Dick took an unsteady breath and said in a faint voice, "Then let him die a whole man."

Hours ticked off like days as we waited in that drab hospital family room to hear about our son. Supportive Christian friends came by and helped shoulder the burden with prayer and companionship. Several prayer chains had been put in motion, and hundreds of people were praying. It's hard to explain just how God's peace filled our hearts that long, difficult night. Hours went by with no word of Rick's progress in the operating room, and still God's calming shadow spread around us, the shadow of His gentle hand upon us.

Eleven hours later Rick was finally wheeled

Carolyn Phillips is a free-lance writer from Yorba Linda, California, and a close friend of Michelle and Michelle's family.

into the Intensive Care Unit. He was incredibly weak—he'd lost so much blood—but he was alive. No one gave us any hope, and yet we felt an unexplainable certainty that Rick was going to be completely restored to health. He continued receiving transfusions and after several days, when his vital signs stabilized, the entire staff rejoiced with us. To increase his strength doctors ordered whole blood for him, but Rick's body reacted badly to these transfusions. His fever shot up, his hands and feet became red and badly swollen, he faded in and out of consciousness.

Doctors and nurses rushed with forced control around the ICU, feverishly trying to stay ahead of death. In the middle of all the tubes, equipment, and confusion, Dick knelt quietly beside the bed and took Rick's hot, swollen hand between his own. "Dear God," he prayed, "whatever has gone wrong with the blood, reverse it and give Rick a good night's sleep."

Immediately the heat of Rick's hand slipped away between Dick's—so quickly that Dick opened his eyes to see what was happening. He looked at Rick's hand lying in his own and saw no swelling and the last traces of the red fury gone. Still not grasping what had happened, he felt Rick's face. His skin was cool and dry.

"I thought people perspired when their fever broke," he said to the doctor on the other side of the bed. The man in white looked at the patient, gently touching Rick's forehead. "It's incredible!" he said quietly, his expression puzzled. "His temperature seems normal. Even the swelling's gone.

Then Dick knew what he had seen. God had done exactly what he'd asked Him to. In a hundred different ways Rick's accident moved Dick into a sensitive, exciting relationship with God. "After seeing God work so personally in Rick's life," he said, "how could I doubt His love for me?"

Michelle

Rick came home, learned to walk again on the leg doctors had wanted to amputate, and was putting in an eight hour day on a new job by Thanksgiving, just six months after his near-fatal accident. That same November I took our eight year old, Michelle, to the family doctor to see about a pain in her right leg.

"I don't see anything," the doctor said, examining Michelle's leg. "But there's something about this I don't like. I want you to see a specialist." She set up the appointment for us with two surgeons in Orange County. After a series of tests, they told us Michelle had cancer—osteogenic sarcoma—she was going to lose her leg.

It was as if Rick's accident had been a dress rehearsal for what we faced now. The characters had changed, but the calming supportive peace that goes beyond human understanding was with us every minute. Even Michelle, especially Michelle, turned her illness over to the Lord. We overheard her prayers one night. "Dear Jesus, will you take care of the disease our goldfish have? If you don't, I'll understand. And Jesus, about what I have, take care of my disease. If you don't, I'll understand.

The Monday morning after Thanksgiving, less than two weeks from the first doctor's appointment, we watched Michelle rolled down the hospital hall away from us, a very small girl with two legs. By that afternoon we were all facing a new way of life.

All too soon, within days of the surgery, doctors began chemotherapy with its fearful side effects—incredible nausea and vomiting for days, loss of hair, the very real threat of damage to vital internal organs—eighteen months of these treatments. Bouts of unbearable phantom pain puckered Michelle into a knot again and again. We could do little more than watch her writh in agony against the mental cramping and muscle spasms in the leg now gone, while her brain retrained itself to her body's sudden loss of a limb.

There were innumerable hospital stays and out-patient visits for regular poking and proding and numerous tests. But through all of it Michelle "took her medicine" without complaint, with a cheerful spirit and loving attitude made possible because she knew Jesus knew what He was doing in her life even when



Losing a leg hasn't slowed Michelle down much. In addition to bike-riding, she enjoys skateboarding, tennis, roller-skating, horseback riding, and even skiing.

she didn't understand it herself.

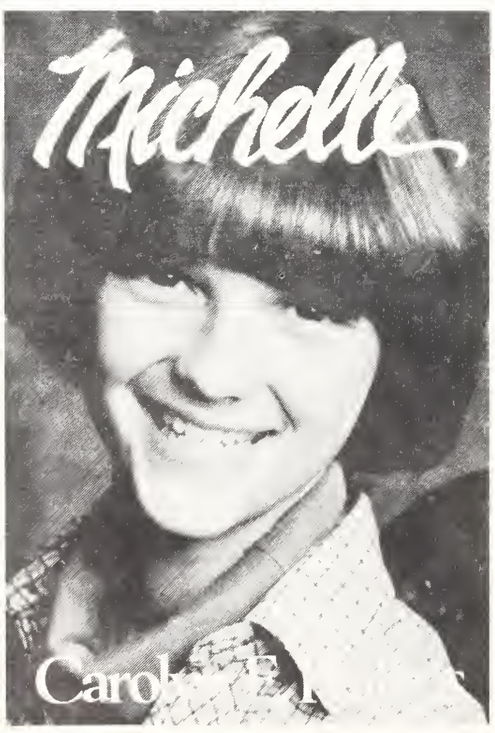
Michelle accepts her life as it unfolds, one day at a special delivery package marked "From God, to Michelle." We have seen her make remarkable adjustments to things that would reduce grownups to tears. Her secret? An unwavering belief in God's presence in her life and an acceptance of His knowing better than anyone else what's best for her.

Even losing a leg hasn't slowed her down much. One of her favorite pastimes is skiing, and for the past three years she has skied in competition at the National Handicap Championships held in Winter Park, Colorado. Every year she has returned to our Riverside, California, home with another medal to hang on the wall.

In 1977 she was chosen by the Sportsmen's Club to receive the Victor Award for demonstrating courage and sportsman-like attitudes.

In Las Vegas, Nevada, on national television, singer Wayne Newton presented her the award and "swept her off her foot" by adding a very special gift—an Arabian gelding named Prince. Now her time is shared between Prince and her other after-school activities —bike-riding, skateboarding, tennis, roller-skating, and climbing trees.

Holding Rick and Michelle's hands in my own, I am reminded again of God's love and provision for His people. He's given us back our children for a little while longer, and with them a lesson we will never forget. Each day is a special gift of love that we dare not take for granted. Each day is to be savored, made useful one moment at a time, because today is all the time we ever have.



For a more complete account of Michelle's story, read ***Michelle****, also by Carolyn Phillips (Regal Books, 1980, $7.95), available from The Carpenter's Shop or your local Christian bookstore.*

God's

". . . I will fill this house with glory, saith the Lord"

DURING a special prayer meeting with many of our congregation present, God gave me this promise. (I didn't know if it was in the Bible at the time. I later found it in Haggai 2:7.)

God has certainly fulfilled that promise and then some. At the leading of the Holy Spirit, our emphasis for church growth has been in six areas: Sunday school attendance, morning worship attendance, Sunday night attendance, Wednesday night attendance, total active membership, and most important, **new converts.**

The chart on the opposite page gives a picture of 1979 growth in these areas.

Beginning in March of 1979 I conducted a six-week church growth seminar during our regular Wednesday night services. At the last session, after much prayer, we set attendance and membership goals—goals we believed God was giving us to strive to attain (in His wisdom and strength) by the end of 1979.

Praise the Lord! Our goals were exceeded in each category. But most important, we asked God for twenty new converts in 1979 and He doubled that, giving us **forty** new Christians!

As the old year gave way to a new year called 1980, the spirit of revival continued. God's glory continued to be poured out in West



Rev. Charles F. Ankney, pastor of the First Brethren Church of West Alexandria.

Blessing at West Alexandria

Pastor Charles F. Ankney tells about the growth of the First Brethren Church of West Alexandria, which led to its being featured as a Church Growth Model at the 1980 General Conference.

Alexandria. Again the people prayed and set goals for 1980. And again God blessed in a tremendous way. The chart on the next page presents our growth picture for 1980.

At the beginning of 1980, when our congregation set goals for the year, they scared me. I was glad the goals were theirs (the congregation's) and not mine. (I purposely did not participate in the actual goal-setting so that no one could say that these were "the preacher's goals.")

The goal that scared me the most was **63** new converts by the end of 1980. WOW! But God gave the increase, and not **just 63** new Christians, but rather **85 new Christians!** Praise the Lord for giving the growth!



The West Alexandria First Brethren congregation at worship.

Unquestionably, the key to God's blessing us with tremendous growth these last two years was **prayer** and a **loving church family relationship!** In 1979 we began eight separate prayer cell groups, spread out over our entire geographic area. These prayer cells meet once a week, not for Bible study, but just to pray together. Each group has its own time to meet. Meetings usually rotate among the homes of the members within the group. We pray for specific things, especially for the salvation of people we know who need to accept Christ as Savior.

After setting our 1980 goals, we had an **all night prayer meeting!** We sang, testified, and prayed together from 10:00 p.m. Friday night until 5:00 a.m. Saturday morning. That all night prayer meeting was preceded by 24 hours of **fasting**. The purpose of the prayer meeting was to seek God's leading as to how to accomplish our 1980 goals. As a result of that prayer meeting, we established what we call our "GO STRUCTURE PROGRAM."

Historically, churches implement a "COME STRUCTURE PROGRAM." That is, they build a church building and then say to the community, "Here we are. You are invited to **come: where we tell you to come** and **when we tell you to come.** And when you get here, you are to **do what we tell you to do.**"

We reach some people with the "Come Structure" method, but there are many whom we will never reach with this approach. They feel threatened by the church building. Tragically, in the past we have had the attitude: "If they don't want to come to our church building, there is nothing we can do. They will have to spend eternity in hell."

But there is something we can do. We can reach out to them, outside our church building, and be there at their point of need.

This is the basis of our "Go Structure Program:" The church reaching out to the community

Average Attendances and Membership

Church Activity	January 1979	December 1979	Percent Increase
Sunday School	40	77	92.5
Morning Worship	88	148	68
Sunday Night	20	80	300
Wednesday Night	12	51	325
Active Membership	114	148	30

"Unquestionably, the key to God's blessing us with tremendous growth these last two years was prayer and a loving church family relationship!"

(outside the church building) in the name of Jesus. We have many "Go Structure Programs," but the primary purpose of each one is to WIN SOULS TO CHRIST! The diagram on this page depicts our "Go Structure Program." The congregation and church building are the "hub," with spokes reaching out to the community and the "lost."

Average Attendances and Membership

Church Activity	December 1979	Last Quarter of 1980
Sunday School	77	102
Morning Worship	148	175
Sunday Night	80	130
Wednesday Night	51	75
Active Membership	148	205

All of our sports teams are designed to win people to Christ. Eighty to ninety percent of each team consists of "born again Christians." The other ten percent are unsaved people whom we ask to join. It is the job of the Christians to win the unsaved to Christ during the "playing season." The macrame class and other "outreach" programs use the same method.

The S.O.S. Team (Serving Our Savior) reaches out to people at the point of their need, helping stranded motorists, elderly, etc. *(A special article on our S.O.S. Program will appear in next month's issue of* **The Brethren Evangelist.**)

During 1980, forty-five people received Christ as Savior through our traditional "Come Structure Program." However, forty people also received Christ as Savior through our new "Go Structure Program" (reaching outside our church building to touch people at their point of need).

God has performed many miracles in the last two years which we don't have room to tell you about—such as the development of a vibrant youth group (we have three groups: grades 1-3, 4-6, and 7-12) with an average attendance of 50. With God's leading and the help of our congregation, our youth purchased a 60-passenger bus and paid cash for it.

With all our attendances having more than doubled in the last two years, where do we go from here? Our primary purpose for existing as a church family is to win souls to Christ. We will set new goals for 1981. We will continue to seek God in prayer. And I believe God will continue to fulfill His promise to "fill this house with His glory"!

The West Alexandria "Go Structure Program"



Drawing by Howard Mack

Unconditional Surrender

by Morris Chalfant

ONE of the most remarkable incidents of the war in South Africa at the turn of the century was the unconditional surrender of the great Boer leader, General Cronje, and some 4,600 men, to the British general, Lord Roberts.

Under Roberts' leadership, the British had thrown powerful forces across the Boer line of communication to avoid encirclement. Cronje ordered his men to retreat. By a night march they secured a fair start, but their heavy train of wagons hindered their flight. The British soon surrounded them. Cronje and his men took refuge in the banks of the Medder River near Praedberg.

A desperate encounter followed, as more than a hundred British guns poured a stream of death into the Boer trenches. Some of the ammunition wagons were hit, and in the ensuing explosion the company in charge suffered heavy casualties.

Cronje was given opportunity to surrender and thus save his forces from annihilation, but he said he would fight to the death.

In the gray dawn of February 27, 1900, the Boers discovered that the British had advanced so far during the night that further resistance was useless. Their commander went to the British camp to confer with General Roberts as to terms of surrender. The terms were at once made clear to him. The British general would have nothing but unconditional surrender.

Asked what he had to say, Cronje pondered for a time, then answered, "Yes." He had no alternative! He and his men yielded unconditionally to their conquerors, laying down their arms of rebellion.

All was changed for the Boers from that moment of unconditional surrender. They had been suffering from pangs of hunger and the fear of impending destruction. Many of them were in terror of what would happen when they fell into the hands of the British. But to their surprise and relief, the hungry were fed, the wounded had their wounds dressed, and the terror-stricken were assured they had nothing to fear. All agreed that their condition after surrender was far better than they had even hoped it might be.

The experience of the Boers has an interesting parallel in the experience of those who have surrendered unconditionally to Jesus Christ. We are by nature and practice in rebellion against Him. And what He demands is unconditional surrender. As long as we continue to rebel, there is nothing ahead for us but "a certain fearful looking for of judgment." The lines of justice tighten about us, and the final offer of mercy is in danger of being withdrawn forever.

But the moment we surrender, acknowledging that we are helpless sinners in need of God's mercy, that moment we are received and justified; our starving souls are fed; our deepest needs are met.

Have you surrendered to Jesus? His purpose toward you is to save, not to destroy. His plan for you is abundant life, not eternal death. His terms are simply, "Believe and live."

Long did I toil, and knew no earthly rest,
Far did I rove, and found no certain home;
At last I sought them in His sheltering breast,
Who opes His arms, and bids the weary come
With Him I found a home, a rest divine,
And I since then am His, and He is mine.

John Quarles, 1624-1665 and
Henry F. Lyte, 1793-1847

Rev. Chalfant is a pastor and free-lance writer living in Norwood, Ohio.

THE THROW-AWAY PEOPLE



by Anthony Campolo, Jr.

GROWING OLD in America does not bring the honor and respect that it did in ancient cultures. Ours is a youth-oriented society, and when youth is lost, so is the glamour of living. Consequently, it is no wonder that the cosmetic industry earns billions of dollars each year producing the means by which the aging process can be concealed.

What is true in America is true for all industrial societies. Young people are preferred because they are more adaptable to the rapid changes of the modern world. In preindustrial societies, the elderly were respected because they had mastered craft skills which were the basics of economic production. The young looked with awe toward the elderly who knew how to do with perfection those things which the young wanted to learn.

In today's society, old age usually means retirement. For some this may be a welcome period of life, but for most people, it is covertly dreaded. This is particularly true for men whose identities are so wrapped up with their jobs that when they retire, they often lose the clear definition of who they are. People who had positions of social prestige, and enjoyed the deference granted by employees under them, find these symbols of success suddenly gone.

Many retirees don't know what to do with the vast amount of time suddenly on their hands. Always before, life had been intensely organized, every minute of the day full of important tasks that gave a sense of significance. For many men, the fact that they had no time for "trivialities" convinced them that they were people of importance. With retirement, all of that changes, and for many men this free time becomes an unbearable burden.

In my own counseling experience, many elderly women have come to me complaining about their retired husbands who follow them around all during the day. The husbands just don't know what to do with themselves. These women tell me how their once prestigious mates have been reduced to pathetic personalities, simply because they are lost in this new world of leisure time. There is a soaring divorce rate among retired people, and one of the causes cited is that wives cannot cope with husbands who expect to be constantly entertained. What some of these wives do not admit is that they have lost respect for their husbands, now that they no longer have prestigious positions.

Women seem to be able to handle the retirement years more easily. This is particularly true for the middle- and upper-middle-class women who find that the retirement of their husbands does not significantly alter their lifestyles. After the children are raised, many of these women spend as many as 25 years keeping their homes tidy, belonging to garden clubs, attending church activities, and watch-

Mr. Campolo is a sociologist, lecturer, and author. This article is taken from his book, ***The Success Fantasy****, copyright 1980, Scripture Press Publications, Inc. Used by permission of Victor Books.*

ing television. The retirement of their husbands does not change most of that. Consequently, there is no traumatic transition as they move into the twilight years.

Economic factors of old age

One of the most depressing aspects of old age in America is that economic factors often cause the elderly to see themselves as worthless and insignificant. Feelings of failure are common among old people confined to small, dilapidated apartments. Inflation lessens the value of their fixed income and diminishes the significance of their savings. People who were once proud of their independence often find themselves dependent on the state for survival. Their grown children, with their own families to care for, often have little left to maintain elderly parents in the manner to which they had been accustomed. Poor elderly people often see themselves as burdens to family and society and simply wait for death. In a society that puts a high premium on success, these people see themselves as failures. They live out their lives feeling that they have come to nothing.

It is no wonder that my wife urges me to figure out ways for us to be wealthy in our old age. She has observed that the elderly who are rich are still respected, taken places, and treated with care and thoughtfulness by their children and relatives. There may be more truth to her observations than I am willing to admit. In many cases, care by others in the waning years of life is dependent upon how much money the elderly person has to will to those others at death.

Retirement homes sometimes have disastrous effects on the identity of the elderly. This is not an indictment of all retirement homes; for some, particularly those which are church related, effectively enhance the personal worth of their residents, and enable them to maintain a sense of significance throughout life. However, it is obvious that many establishments for the elderly strip them of dignity and leave them as vegetating creatures who wonder why death doesn't come sooner.

I recall, as a young pastor, visiting an elderly member of my congregation who was residing in a county home for the aged. When I signed in at the reception desk, I noticed from the card that the last time this woman had been visited by anyone was 18 months earlier. In the ward, I made my way down an aisle that neatly separated 20 beds. The room was immaculately clean, and the bed linens had been changed that morning. Ample food was provided to the patients and yet there was a sterileness about the ward that immediately depressed me. While the people were being cared for physically, they seemed to be stripped of personhood. In bed after bed were

"Jesus was particularly concerned about the plight of the elderly and often measured commitment to God by the way people treated the elderly widows."

elderly women with glazed looks on their faces. They had handled the absurdity of their plight by emotionally detaching themselves from their environment and traveling via imagination to a time and place when things were better.

I finally found the woman I was seeking, introduced myself, and tried to make pleasant conversation. As the lunch hour approached, a nurse came in to feed the patients. She went to the first bed, pried open the mouth of the elderly occupant, shoved a spoonful in her mouth and yelled, "Swallow it!"

She repeated the process about five times before I mustered the courage to get up from where I was sitting, go over to her, and boldly ask, "Do you have to do it that way?"

She stood up straight, looked down at me and said, "You're a minister, aren't you?"

As a young pastor I prided myself on looking like a "normal" person. Since people were usually shocked to discover that I was a clergyman, I was disappointed at being so easily recognized, and asked, "How did you know?"

She said, "Your kind is always coming in here complaining about the things I do. Mister, I have 40 patients to feed in an hour. I wish I could be gentle, but the limitation on my time forces me to do things in a very unpleasant manner. If you're concerned about the way these women eat, why don't you get the women's group of your church to spend one day a week giving them lunch? It will probably beat what they usually do with their time."

The surprising thing was that when I made that recommendation to the group, the women rejected it. It seemed as though they were more willing to prepare bandage rolls for the suffering people in Africa than to feed the elderly who lived down the street. Why is it that we always find it so much easier to express concern from a distance?

Physical care not enough

Our society cannot content itself by providing "adequate" care for the elderly in such conditions. The psychological damage experienced in such settings must be a subject for our concern.

We should all be aware of two facts. First, as the younger people who are voting and making the decisions that determine the fate of the



"Cast me not off in the time of old age; forsake me not when my strength faileth." Psalm 71:9

elderly, we are creating the conditions in which we ourselves must eventually live. And second, Jesus was particularly concerned about the plight of the elderly and often measured commitment to God by the way people treated the elderly widows. I too believe that the measure of our Christian love can be seen in the way in which we treat the elderly.

Options after retirement

The responses of people to the threats of old age have been varied. Many, upon retirement, have moved to areas of the country where there is a warmer climate. For instance, St. Petersburg, Florida, has become famous as a residence area for senior citizens. The same can be said about many sections of Southern California. After retirement, an elderly couple can sometimes find excitement and challenge by moving to a new location and "starting life over again." The new setting means new friends, a new church, a new house, and a new lifestyle. These challenges can occupy time and give the elderly significant things to do. What is more, they have excuses for making long trips back home to visit former friends and relatives and report on their happy circumstances in retirement. But this option is available only to those who have a good income.

Some of the elderly have opted for staying put on their old familiar turf. They often find an exciting lifestyle in the activities of a local senior citizens club. Communities all across America have these clubs that sponsor bus trips, picnics, bowling parties, socials, and classes for the elderly.

It is sad when retired people deprive themselves of the enjoyment of such activities simply because they are afraid of the social labels that they think are on people who belong to such organizations. Wanting to perpetuate the myth that they are not old, they refuse to join clubs for the elderly.

What can the church do?

Every church should be either a supporter or sponsor of group activities for senior citizens. The 50 percent of the churches in the United States that have less than 100 members lack the resources to create such programs on their own. But even small churches can enter into cooperative relationships with other churches or community organizations in order to make sure that retirees enjoy the rich, recreational life to which they are entitled.

Churches have a responsibility to honor the elderly who have served them. There should be special recognition dinners, participation in the worship services, and other special ways to let the elderly know the importance of their contributions.

The congregation should not wait until its elderly members die before fellowship halls, Sunday school rooms, or organs are dedicated in their honor. The church can be the significant other for the elderly, reflecting to them such a sense of status that they will feel they have lived successfully, even as life winds down.

Some churches have put retired people to work in significant ways. The elderly make excellent associate pastors, and many congregations have found their ministry enriched by having retired members take on the job of minister of visitation-evangelism. Still other churches have called upon retired members to serve as business managers, thus enhancing the efficiency of the churches' programs. Some retired people have become lay preachers for small congregations that could never afford to pay their pastors. In most cases, these retired people work without salary to make possible ministries which could never be funded by existing church budgets.

The mother of former President Jimmy Carter set a blazing example for the elderly by becoming a Peace Corps member in her later years. The U.S. government has come to recognize that elderly people have a vast array of professional skills which are desperately needed in developing nations. Churches would do well to encourage some of their retired members to apply to VISTA or other government agencies for placement overseas. Such positions offer excellent opportunities for the missionary enterprise. Retired people serving in Third World countries can ally themselves with indigenous churches and contribute to

the ministry of Christ, while serving as part of a government agency. Such activities can give retired people a greater sense of significance and success than they ever achieved in their pre-retirement years.

Several church denominations, particularly the Mennonites, have developed a system for placing retired business executives, engineers, and political personnel on the mission field to serve in advisory capacities. Pastors should counsel elderly people to explore such options for the later stages of life.*

Ultimately, the church speaks the final word about the value of life. When we face death, much of what we have deemed significant in life appears meaningless. Death forces us to view the worthlessness of so many things that we have worked hard to achieve. We often try to escape its reality by hyper-activity, in the hope that this will protect us against "morbid" reflection. Nevertheless, in the waning years of life, we sense ourselves moving inexorably toward that final threat to the wealth, power, and prestige that we have worked so hard to achieve. One German philosopher writes, "We make so much noise on New Year's Eve because we are trying to drown out the macabre sound of grass growing over our own graves."

The Gospel has good news: What we have attempted to do for Christ and His kingdom will not be lost. We are informed by the Apostle Paul that the good work which Christ has begun in us will continue until the day of His coming. (See Philippians 1:6.) We need to know that our efforts for Christ and His kingdom will not evaporate. The message of God seems to be that it is better to fail in a cause that will ultimately win than to win in a cause that will ultimately fail.

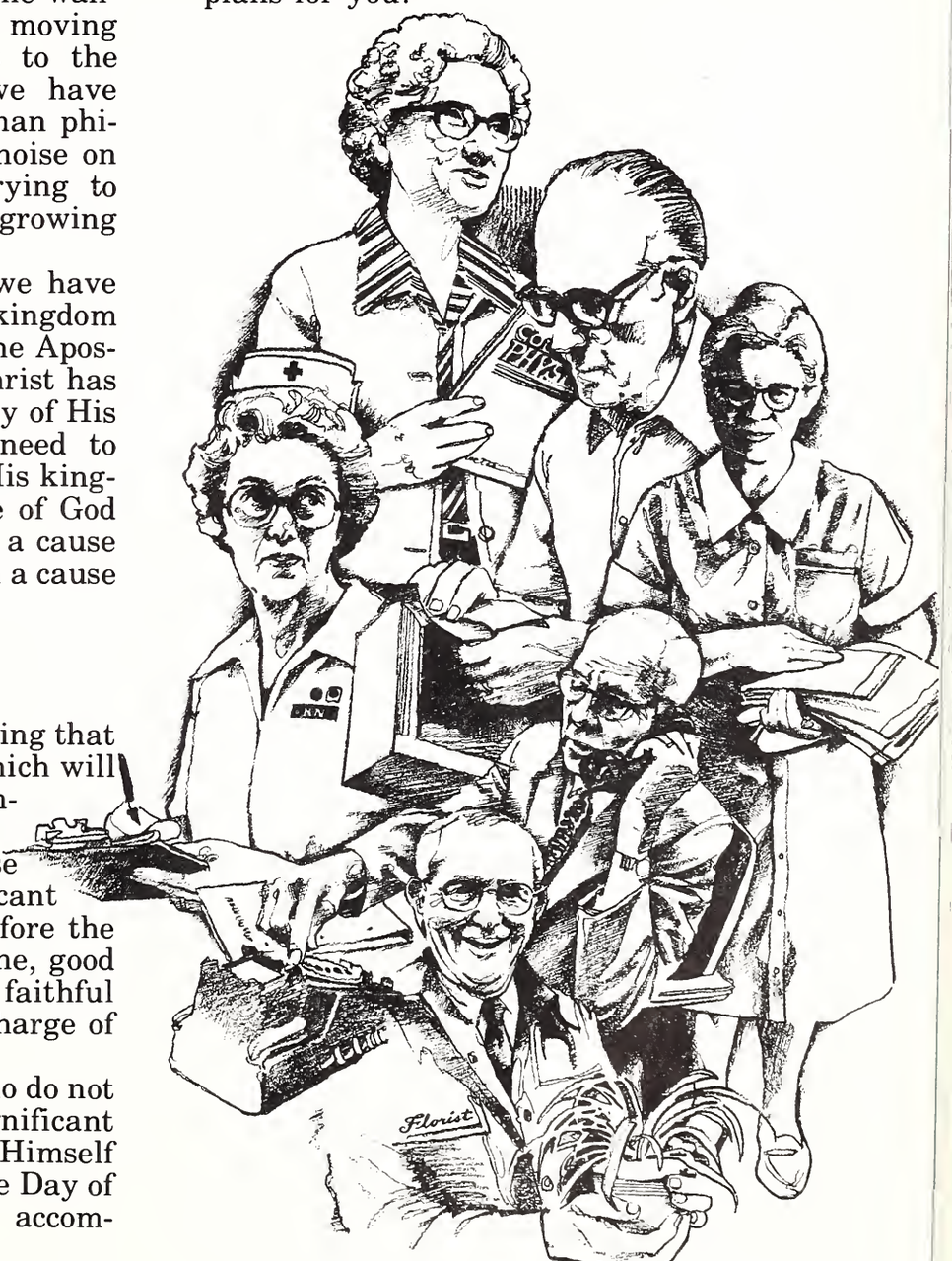
Approaching death

Christians can approach death knowing that they have been part of a movement which will triumph in history. Whatever their involvement in the work of God, they will receive their reward. Even those who look upon their labors as insignificant are informed that they shall stand before the ultimate Judge and be told, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things" (Matt. 25:21, NIV).

What does death mean for people who do not feel they have served Jesus in any significant way? I can only suggest that Jesus Himself says that many will be surprised on the Day of Judgment as to how much they did accomplish; they fed the hungry, clothed the naked, visited the sick, and ministered to those who were in prison. Jesus will tell them that what they did for the least of the brethren, they did for the Lord Himself. (See Matthew 25:34-40.)

What does death mean for those who are sure they have failed to serve Christ at all? I believe that there will be service that we can render to the Lord after we go to be with Him and throughout eternity, because service is the ultimate form of worship.

To those who approach death with a feeling of failure, I say that there is an endless eternity in which you can succeed for Jesus. All that He asks is that you recognize your salvation as a gift which results from His grace, and is not dependent upon your own achievements. What greater sense of success can you hope for than the awareness that you have, in eternity, an everlasting opportunity to fulfill God's plans for you?



Senior citizens can continue to live lives of usefulness and service after retirement if given the opportunity and the encouragement to do so.

See the article "Service Opportunities Available Through the Board of Christian Education" on pages 4-6 of last month's issue of the* **Evangelist.

Benevolence—Opportunity Unlimited

"EVERY opportunity implies an obligation," says one of our country's very wealthy men—John D. Rockefeller, Jr. Convinced of the validity of this premise, Brethren people are endeavoring to seize their opportunities to fill some great needs. This is why we set aside a time specifically for benevolences.

We have two areas of responsibility which deserve our unfailing generosity: (1) Our retired ministers or their widows, and (2) our nursing homes.

Everyone will surely agree that our retired ministers or their widows should receive whatever consideration we can give them. For many years they have served the church faithfully and have lived on low incomes; hence, they deserve all the help we can provide for them in their later years. Recently a small increase has been granted for these allowances.

As to our retirement homes . . .

Times Have Surely Changed

Most people in their 60's and 70's today grew up in an era when older people lived with or very near their relatives. Formerly, children, parents, and grandparents lived within a few minutes traveling time of each other. When someone in the family was sick or in need, the others were close enough to help. Housing was rarely a problem for the older people a generation ago. Now these patterns have changed remarkably. Grandparents live in their own homes and are expected to value their privacy and to be self-sufficient.

Where Will They Live?

Many people are disturbed by the idea of a nursing and retirement home, but a good facility of this kind provides an atmosphere in which residents are permitted to be as independent as possible.

One of the most promising things about church-related retirement homes is the good words spoken about them by the residents. Most of the time people will tell you that theirs is "the best place around." Characteristics of such good retirement homes are well-kept appearance, careful maintenance of the property and equipment, friendly, compassionate nursing care, and a secure family feeling —concern for one another.

The Non-Profit, Church-Related Home Has Advantages

Service to the elderly is a ministry in God's world. This ministry best happens when the management can be as concerned for the quality of care as it is for profits. A non-profit home does need to make ends meet and cannot afford to lose money. In fact, the financial security of a home, particularly if there is indebtedness, is of the utmost importance.

A non-profit home is not a losing proposition; it is an enterprise in which excess monies do not inure to the benefit of a board of directors, stockholders, or management. They simply accrue to the benefit or development of the facility. The main advantage to the resident of a non-profit home is that any income generated by the operation will in some way benefit the resident.

The home that is able to attract funds from its denomination to pay for a substantial part of its buildings—well, you can't have that kind of support without something fine happening to the residents. It takes time, effort, and money, and most importantly, an attitude of **really caring**.

Present Needs

One of the prime needs in order that we may successfully operate our nursing homes today is funds for expansion. As these facilities continue filling to capacity—and they are constantly doing just that—money is needed for such undertakings. Needless to say, with interest rates so exorbitant, borrowing to build or expand is prohibitive. Hence, if money could be borrowed from benevolence offerings at a reasonable interest rate, to be repaid from operating funds, such expansion programs for present and subsequent needs would be feasible. This process could constitute a revolving fund to operate continuously.

Where Are These Facilities For Our Elderly?

The Brethren's Home Flora, Indiana



EVER since the single story, 46-bed nursing home was built in 1968, we have needed a chapel and multipurpose room, where special functions could be held. This need increased when the 40-bed addition to the health care unit was made in 1976 and when more than 20 independent living apartments were subsequently added.

These additions more than doubled our dining room needs. As a result, meals are now being served in two shifts. But the Monday worship services and other special functions still meet in crowded conditions. Many times all our residents simply cannot attend events when a large number of visitors are present.

Additional dining space and a chapel were planned as a part of the 1976 expansion, but due to increased costs of construction, plans for these had to be abandoned. Money in the chapel fund, which was established in the early 1970s, was used for daily operations during times of financial difficulty, which plagued the Home in the late 1970s.

Recently we have begun making plans for a single structure that would serve as a dining room, chapel, and multipurpose room. Presently there is more than $15,000 in a re-established chapel fund, and another fund has been established in memory of the late Reverend William Livingston, who served as the first administrator of the new nursing home.

We must first focus our attention on raising the approximately $80,000 needed to build the proposed multipurpose addition, since we can only proceed on a cash basis. Anyone interested in making a contribution to the William Livingston Memorial Fund, which will be used for construction of the much needed addition, may send their checks to The Brethren's Home. All funds will be placed in an interest-bearing account at a local bank until the construction is begun, hopefully in the summer of this year.

Interested Brethren may also wish to delay their giving until later in the year. Or some may want to lend their support with a loan at a modest rate of interest. Whatever your preference, please complete the William Livingston Memorial Fund blank on the next page and return it promptly, so that we can proceed with construction plans as soon as possible.

The year of 1980 included many blessings for the Home. We became current once again in our deposits with the bond issue trustee bank in Dayton, Ohio. This meant that both interest and principal could be paid to our bondholders on time. We also received over $121,500 in bequests and estates, all of which has been banked to replace our depleted reserves, which back our investments (apart from our mortgage bonds).

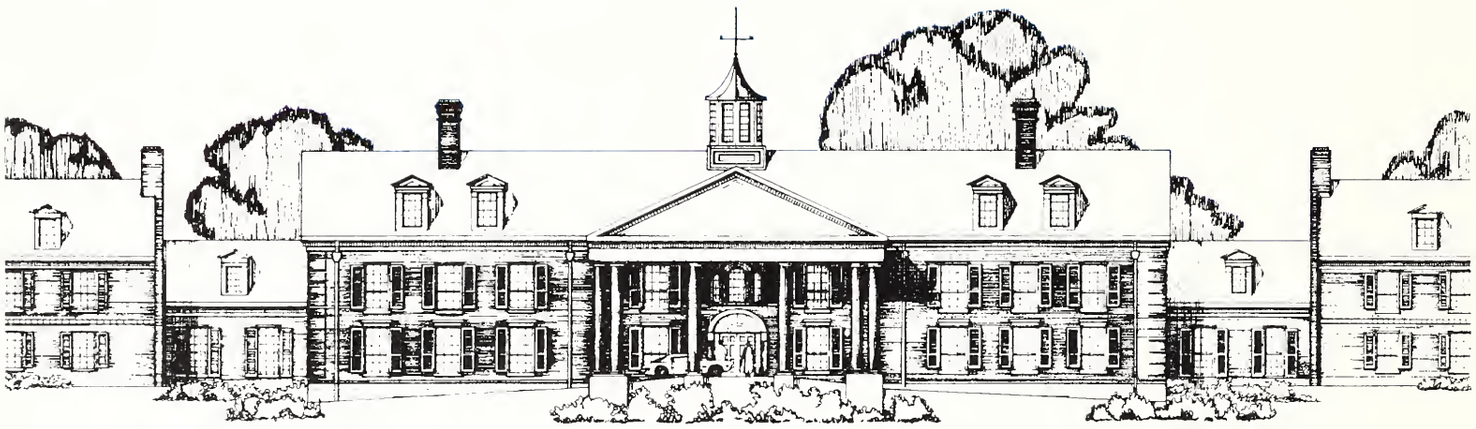
In conclusion, we wish to thank all of those who continually support the ministry at The Brethren's Home with their prayers and gifts.

—Gene Geaslen
Administrator

Benevolent Care

Brethren Care of South Bend, Indiana

Topsfield Terrace



TOPSFIELD TERRACE is comprised of 254 private apartment suites in eight three-story wings, an activities complex, and an 80-bed health center.

It is located in one of the most desirable residential neighborhoods in South Bend.

Brethren are encouraged to visit this facility to see what is available.

For information contact:

Topsfield Terrace,
17881 Inwood Road, South Bend, IN 46614
Telephone: 219-291-8205

William Livingston Memorial Fund

I would like to support the Brethren's Home at Flora in building a multipurpose building addition in memory of the late Rev. William Livingston in the following way:

(1) A gift of $_____ as enclosed or that will be sent by (month)_____ 1981.

(2) A loan offer of $_____ at _____ percent interest for _____ years (minimum of $100 for one year, please).

(3) A donation of furnishings or equipment. ____ Please send me a list with costs involved.

Name _____

Address _____

Church _____

Please check here if you require a receipt. _____

Please return to: The Brethren's Home of Indiana, Inc., R.R. 2, Box 97, Flora, Indiana 46929

Brethren Care Ashland, Ohio

Let's Be Specific

For what is money needed? We like to be definite. First of all, we need to liquidate debts incurred in building the present facilities. Gifts from benevolence offerings can be extremely helpful in taking care of these obligations.

Expansion is greatly needed. For example, with a vastly increased occupancy, the laundry at BRETHREN CARE, according to state examiners and our staff, is much too small. An area is required (by law) for soiled materials and a separate one for clean materials. In the kitchen, where fine meals are prepared suited to physical conditions of differing individuals, space is at a premium. They must have storage room. Boxes, cans, produce, baked goods, etc., for serving more than 100 people three times a day require a tremendous amount of space, which is now lacking.

An area for occupational and recreational therapy has become mandatory by law. The administrator and board have plans for expansion that would provide these needed areas at a possible cost of $30,000. Here is our opportunity to be a real help!

To be even more specific, as you can imagine, residents' charges cover only their care and maintenance (nursing, food, laundry, heat, etc.); additional materials have to come from outside sources. Here's where we may give the work a lift. We may do it as individuals, as Sunday school classes, or even as whole churches. For example, needs include . . .



This picture gives an idea of the crowded conditions in the kitchen.



Numerous chairs should be re-upholstered. (Are there any upholsterers in our midst?)

Bibs for patients.

Pajama pants for men.

Fans—Large ceiling fans for working areas, such as nursing stations, activities center, etc., and some smaller ones for individual rooms.

A bath tub with porta-lift—Patients who are handicapped or incapacitated enough to be dead weight constitute a real problem, requiring such special equipment.

A whirlpool machine for tub.

A water fountain with cooler.

A P.A. system—This would save innumerable steps up and down corridors and would provide quick communication with residents. Also, religious services, which some residents, because of physical infirmities, are unable to attend, could be beamed into various rooms.

These are only a few of the many items that if supplied would help immeasurably. What

Benevolent Care

will **we** do to help? This is **our** property and a benefit to all of us. Let's make it a happy, comfortable place! (Brethren in other districts have comparable opportunities.)

If You Could See . . .

How we wish you could see our own BRETHREN CARE as it meets the needs of its eighty-some residents each day! You may have visited it and viewed some of the activity, but there is still much that does not appear to the casual glance of a short-time visitor.

Let us begin by saying **it is a happy place**! Oh, to be sure, there are problems or differences of opinion now and then, but they are the exception. A fine spirit prevails.

Let's look in on some of the activities making up daily lives. Back at the end of one corridor a group of residents, under the direction of Wilma, the activities director, are stuffing rag dolls, crocheting, cutting out, etc. They are making items to sell at their next bazaar, where funds received will be used for more craft materials. Willing hands find much stimulating employment.

One frequently hears the wish expressed, "How nice it would be if we had a room where we could keep all these things and do our work." (Truly their corner runneth over with quilt patches, cotton batting, sewing machine, etc., in addition to people.)

Across the hall, Janet, the beautician, is shampooing, giving permanents, or cutting hair, doing those things that keep people looking attractive and give their morale a boost.



The crowded condition of the crafts corner speaks of the need for a room where these things can be stored and where residents can work on their crafts projects.

At another time, in the afternoon, one may find several residents sitting in the dining room drinking tea, coffee, or milk and enjoying a social time, exchanging reminiscences.



The dining room provides a good place for residents to chat and reminisce as they enjoy afternoon tea, coffee, or milk.

Sometimes a group may be gathered in the lounge with Chaplain Lindower, singing or sharing in their twice-a-week Bible study. This area is really a corner of the dining room and off a busy corridor, with much coming and going and talking, which divert attention and make hearing difficult. Again one hears the yearning expressed, "How fine it would be if we had a room where we could have these studies."

On another day, a volunteer comes in to read poetry to some residents who still love this literary delight—some of them remember and are able to quote from their earlier days. Here, too, a secluded spot would be so beneficial, conducive to concentration.

On the Plus Side

Among the many things for which we can be grateful at BRETHREN CARE are a most conscientious and capable administrator, Lenny Seaman; a well-qualified nursing staff, headed by Helen Cox, who is splendidly maintaining a high level of care for residents. A well-trained kitchen, laundry, housekeeping and maintenance staff also keep life running smoothly, as do the bookkeeper, Joyce Ludwig, and the payroll clerk, Helen Thomason.

There are numerous volunteers as well who come in at frequent intervals to answer telephones, direct visitors, arrange flowers, read



the salt shaker

by Alvin Shifflett

Of Fig Trees and Hypocrites

JESUS hated hypocrisy. Nowhere did He demonstrate this better than in the cursed fig tree incident (Mark 11:12 ff.). This was Jesus in His best parabolic form. The "hypocritical" tree afforded Jesus a spendid opportunity to vividly portray the state of the nation of Israel.

Fig trees produce two distinct kinds of fruit. There are the early figs and the regular figs. The early variety matures in the spring, March through May; the other kind in late summer. The early variety cannot be left to ripen on the tree and must be eaten in its "green" state. This kind of fig was what Jesus sought in Mark chapter eleven.

When Jesus pushed back the fig leaves and discovered no figs, He immediately "cursed" the tree, which afterwards, to the astonishment of His disciples, withered.

Jesus was not angry at the tree. This incident can in no way be compared to Moses at Meribah, when he smote the rock in a fit of anger. Jesus was always in control of Himself. In contrast, anger kept Moses out of the holy land, just as it keeps a lot of people out of heaven today.

When Jesus approached the tree, He knew it was without figs, even though the leaves were abundant. This statement does not contradict the Bible, which says, "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon" (Mark 11:13).

Jesus met people like this all the time. "Ye shall know them by their fruits," He said. The entire Sermon on the Mount (Matthew 5-7) abounds with attacks on hypocrisy.

Jesus, knowing the tree was fruitless, acted otherwise, in His best parabolic form, in order to demonstrate that God really does hate hypocrisy.

He said, out loud so the disciples would hear Him, "No man will ever eat fruit from this tree." That was just sound judgment of the tree. It brought no shock to the disciples. It was obvious to all that the tree was "hypocritical," and that no figs would grow on it. The shock came the next morning when the disciples found the tree withered—"dried up from the roots" (11:20)!

"Look at that!" Peter exclaimed. "The fig tree you cursed is dead!" Notice, the earlier declaration of judgment had now become a curse, at least in the mind of Peter.

The judgment upon this tree was prophetic of the judgment that would befall Israel in 70 A.D., when Jerusalem was sacked by the Roman armies under Titus.

The judgment and subsequent withering of the fig tree was also prophetic of churches today, that have leaves without fruit.

Jesus once said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18). With God it isn't the leaves that count, but the fruit on the tree. Any orchard owner will tell you the same thing. No one grows fruit trees for the leaves.

God doesn't have churches as landmarks, or cathedrals for the sake of their beauty. Good leaves offer temporary relief from the heat of the sun, but they make a terrible sandwich.

Brethren Care of Ashland

mail to residents, pass out ice water, and perform various other services.

Do we Brethren—particularly in Ohio—realize what an excellent facility is ours? Now is the time to express our desire to see it expand and increase its usefulness. We may implement these wishes by **giving liberally for its support and expansion**! It would be magnificent if your church, a Sunday school class, or even an individual would provide funds to construct an additional room for a chapel, a space for activities, storage for the kitchen—or even some additional apartments which are constantly being inquired about and hoped for. Well, we can dream, can't we?

You're worth a fortune.

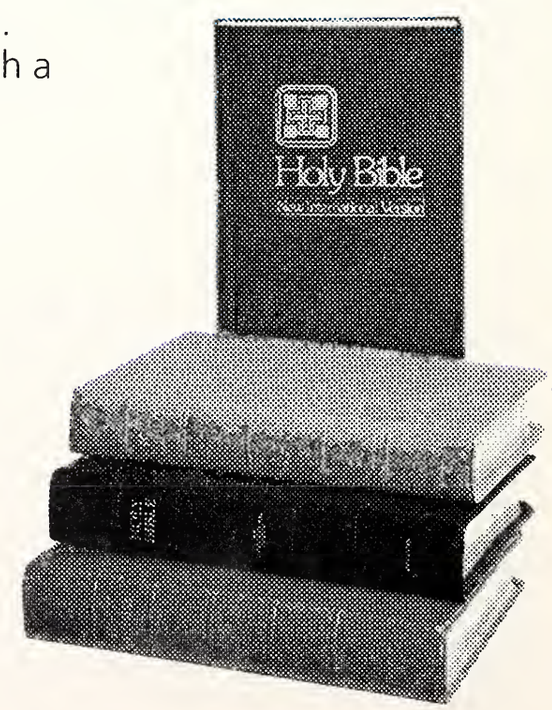
Most people don't think about the value of what they *could* be. Sometimes we get so caught up in life's problems that we don't make efforts to reach our potential. And that's what makes the Bible so important.

It's a book about people just like you. People who lived in a world of violence, terrorism, poverty, economic and moral confusion.

They knew how to use spiritual strength to make things better. And they give their views about a force in the universe that gives balance to life.

Read the Bible. For inspiration; for motivation. You'll find out you're worth a lot more than you think.

Read the Bible.



Let us know if we can help.

We have Bibles from $3.00 to $100.00.



The Carpenter's Shop
709 Claremont Avenue
Ashland, Ohio 44805

UPDATE

news from the Brethren Church

Pleasant View youth receive award for helping hospital

Vandergrift, Pa.—For the third straight year youth of the Pleasant View Brethren Church have received the "Father Gervaise Award" for raising the most money for Children's Hospital of Pittsburgh. The youth were in competition with other churches in the Kiski Valley area.

The Pleasant View youth raised almost $1,400.00 this year. This money will be used by the hospital to help persons who cannot readily afford its services.

The young people of the Pleasant View Church spent many hours going from house to house collecting money for the hospital. They also hosted a Children's Hospital Benefit to bring in more contributions.

The following members of the Pleasant View youth group are to be commended for their diligent efforts: Eugene Alese, Suzanne Alese, Naomi Benson, Norene Crytzer, Craig Harnish, Jennifer Harnish, Mike Harnish, Missy Harnish, Ronnie Harnish, Donny Hesketh, Teresa Jackson, Valerie Lamoreaux, Denise Schrecengost, Amy Sowers, Eric Sowers, Jackie Sowers, and Tammy Sowers.

Sponsors of the youth, who spent equally as much time in the endeavor, were Shirley Christy, Bill Hesketh, Jeannie Sowers, Kathy Sowers, Marshall Sowers, and Ted Wawrzyniak.

Rev. Michael Gleason, pastor of the Pleasant View Brethren Church, praised the youth for their work, noting that it is activities like these that cause the special care of the Brethren Church to radiate into the community. "We appreciate their efforts on behalf of the church, the community, and also Children's Hospital," he said.

Central phone system now in use in denominational offices

Ashland, Ohio—The new centralized telephone system of the Brethren Church national offices is now in operation. This system was installed to save time and money for both the denominational offices and for Brethren people calling these offices.

Individuals who want to call any one of the denominational offices (Missionary Board, Board of Christian Education, Brethren Publishing Company, Director of Pastoral Ministries, Denominational Administrator) will now dial 419-278-1708. Their call will be answered by a receptionist, who will transfer the call to the particular office requested.

It will also be possible for an individual to talk to more than one office in a single call. For example, if a pastor has matters of business with the Board of Christian Education and with the Missionary Board, he can ask the receptionist to transfer his initial call to the Board of Christian Education office. When he has completed that business, he can ask that person to transfer him to the Missionary Board office.

The new phone system also includes two intercom lines so that individuals working in the denominational offices can talk to one another without tying up incoming telephone lines. This will also save them time, since employees will have less need to run from one office to another in order to carry on inter-office business.

The new telephone number —419-289-1708—was not randomly assigned by the telephone company. Denominational Administrator Charles Beekley negotiated with the local phone company to get this number. The number's significance will be immediately recognized by Brethren familiar with our church history, since 1708 was the year in which the Brethren Church was founded. The significance of this number should make it easier for Brethren throughout the denomination to remember it.

Business details of the new telephone system are being administered by the Brethren Church National Office, which also arranged for its installation. The costs of the system are being shared by the various offices which it serves. This cooperative effort appears to provide the best stewardship of time and money as the national offices seek to better serve Brethren churches.



New number
419-289-1708

update

Mirandas use Evangelistic Mobile Unit at Rose Parade

Pasadena, Calif.—Of all the recreational vehicles that visited Pasadena during the week of the famous Rose Parade, perhaps the most unusual was the Evangelistic Mobile Unit, brought by Juan and Maria Miranda. In fact, though the Evangelistic Mobile Unit (EMU) looks like a recreational vehicle, it is not intended for recreation at all. It is a work vehicle, with special features that make it particularly suited for use in spreading the gospel.

The EMU was built and outfitted by the people of the Jefferson, Indiana, Brethren Church. They presented it to Juan and Maria at the 1980 General Conference to be used in Christian outreach particularly to Hispanics in Mexico and California. (See the article "EMU dedicated at Conference," which appeared in the September 1980 **Evangelist**.)



Juan Carlos Miranda (under center of the sign) stands behind the Evangelistic Mobile Unit, which was used as the focus of an evangelistic witness at the 1981 Rose Parade.

Four days before last New Year's Day the Mirandas parked the EMU on the street corner near their home, which is located strategically near the route of the Rose Parade. Then on the afternoon of December 31st the sound equipment was used to play Christian music with a Spanish flavor. The Mirandas and other Christians of the Brethren Church in Pasadena also began distributing Christian literature to the people that walked by the EMU.

The EMU was manned throughout the night (New Year's Eve) and on into the next day, until the conclusion of the Rose Parade. During this time thousands of tracts in both Spanish and English were distributed.

Host families needed for Scandinavian high school students

Excelsior, Minn.—American host families are being sought by the American Scandinavian Student Exchange (ASSE) for 25 Scandinavian high school students from Sweden, Norway, Denmark, and Finland for the 1981-1982 high school year.

The students, age 16 and 17, will arrive in the United States during late August 1981, attend the local high school, and return to Scandinavia in late June 1982. All of the students are fluent in English and have complete medical-liability insurance and their own spending money.

American families with either small children or junior high school age children are especially invited to participate as host families in the ASSE program. Participating families are eligible for a $50 per month deduction as a charitable contribution on their federal income tax return.

ASSE is also seeking American high school students, age 16 and 17, who would like to spend a high school year with a Scandinavian family or participate in a six-week family stay in the summer of 1981.

Persons interested in serving as host families or students interested in going to Scandinavia should contact Linda and Terry Blosser, 709 South Blackhoof Street, Wapakoneta, Ohio 45895 (telephone 419-738-6069). Letters must contain the writer's telephone number.

American Scandinavian Student Exchange is the **official** Swedish High School Exchange Program in the United States operating under the auspices of the Swedish Ministry of Education. The ASSE program is officially designated as an exchange/visitor program by the United States State Department.

(Editor's note—While ASSE is not a church-related program, it does provide Christian families an opportunity to share their Christian life and faith with students from another country.)

Shultzes visit Dillards in Costa Rica

Ashland, Ohio—Dr. and Mrs. Joseph R. Shultz attended a week-long conference in San José, Costa Rica, January 19-24. The conference focused on education in third world countries.

While in Costa Rica, the Shultzes visited with Rev. and Mrs. Robert Dillard, who are in San José for Spanish language training in preparation for service as Brethren missionaries.

The Shultzes report that the Dillards, who have only been in Costa Rica since December 27, are adjusting well to their new environment. They seemed both happy and busy, according to Mrs. Shultz.

The Dillards are living in a small house of their own in San José, but eat their meals with a Costa Rican family. Since the family speaks no English, Bob and Juanita are forced to use Spanish.

The Dillards attend Spanish classes in the afternoons and spend their mornings studying.

Billy Graham honored by Polish theological academy

Warsaw, Poland—Evangelist Billy Graham received an honorary Doctor of Theology degree from the Christian Theological Academy last month. The academy is the only Protestant university-level theological school in Poland. (It has about 150 students and a faculty of 25.)

The evangelist was the first American to be so honored by the academy and only the seventh non-Pole in its history to receive an honorary doctorate. (Unlike most American universities, European schools issue honorary degrees sparingly, and only to persons deemed worthy of highest honors.)

Mr. Graham was given the degree in recognition of his ministry and interest in Poland. He preached to large crowds in both Catholic and Protestant churches in six cities during a 10-day evangelistic mission in 1978. "This distinction is a symbol of our great respect and warmth for you," said Tadeusz Dusik, Deputy Director of the State Office of Religious Affairs.

During the degree ceremony, attended by 500 Protestant and Roman Catholic leaders, government officials, reporters, and others, the evangelist delivered a major address on "The Christian Mission Today." He warned that the world "is in the midst of an extremely dangerous period of history" because of the development of weapons of mass destruction and the magnitude of crises that can be caused by single nations or individuals.

Part of the Christian's service to God and man, he said, is to work for peace. Among other things, that means working to end the arms race. The arms race, he declared, is "madness by any standard."

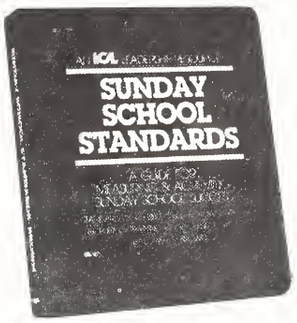
Mr. Graham kept returning to an evangelistic theme in his message. War, hate, and greed originate in the heart of man, he declared, "and that's why proclamation of the gospel is so important: man must be born from above; he needs a new heart."

During his four-day visit to Poland, Graham avoided choosing sides in the country's internal crisis. But he did refer to the nation's troubles several times publicly and in talks with government officials and church leaders.

He noted on several occasions that he had come to Poland at a time when the nation is at the center of world attention. "It is not my intention to intrude in your domestic political affairs: you, and you alone, must work out solutions," he said.

Build a **SUCCESSFUL** Sunday School

Here's a practical, usable manual that will help you (1) identify why your Sunday School exists; (2) determine some standards by which you can measure the effectiveness of your Sunday School.



The manual explores eight standards:

- Bible study
- Teaching Plan
- Sunday School Organization
- Staff Training/Relationships
- Recruitment
- Training and Planning
- Facilities
- Growth

Each chapter in the 176 page loose-leaf notebook thoroughly explores one of these eight areas and what should be happening in your Sunday School.

YES, I want to begin using this manual right away! Send my order immediately.

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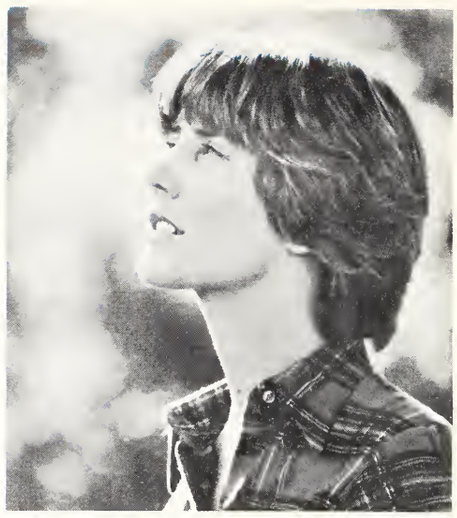
update

Joni Eareckson challenges churches to minister to handicapped

Woodland Hills, Calif.—Joni Eareckson is urging churches to become involved in ministry to the handicapped during the United Nations' International Year of Disabled Persons. The dynamic 31-year old Eareckson has herself been confined to a wheelchair since 1967, when she was involved in a diving accident that paralyzed her from the neck down.

"Joni and Friends," an agency which she launched in 1979, is suggesting that churches designate a "Handicapped Awareness Sunday" in order to spotlight the needs of the disabled and how Christians can minister to them. Her office is making available a taped message and other materials.

Joni and Friends is "a ministry to those who suffer." It grew out of Eareckson's own experience and the phenomenal response to her two books, **Joni** and **A Step Further**, which have had a circulation of over four million. More than 120,000 letters have come to her in response to **Joni**, her moving autobiography and Christian testimony. Many of the writers are seeking counsel and guidance in the wake of an overwhelming handicap or suffering.



Joni Eareckson

With the focus this year on disabled persons, Joni and Friends seeks to alert churches to the needs of that segment of the population.

Her group has launched a pilot project in Sun Valley's Grace Community Church. The "People Plus Programme" is designed to equip local church members to meet, relate to, and minister to the disabled. She hopes that some Christians, after completing the six-week course, will go on to become involved through their churches in a practical "attendant care" program to provide regular assistance to the disabled in their communities.

Joni envisages Joni and Friends as a resource center to assist Christians and local churches to become involved in a caring outreach to the disabled. Her office also receives many letters from those who are not physically handicapped. People facing divorce, rejection, or the death of a loved one feel they can turn to one who has traveled the path of suffering. The Christian community generally should be ministering to those hurting people, says Joni.

Joni and Friends can be contacted at Box 3225, Woodland Hills, Calif. 91365.

American Festival of Evangelism open to all Christians

Washington, D.C.—An open congress format will make it possible for 20,000 participants to attend the American Festival of Evangelism scheduled for Kansas City, Missouri, July 27-30.

According to Festival communications officer Robert L. Hart, "The broad participation of pastors and lay leaders from scores of American church bodies will make an impact on the entire evangelical agenda for the 80's. The program is designed to provide a full day in each of three learning areas: evangelizing, discipling, and equipping. Any delegation from churches or other groups will surely carry home a great mandate to reach its local community."

Registration fee for the Festival is $65 for individuals. Discounts are available for students, families, groups, and those who register before May 1.

Four different kinds of activities will make up the program.

First, there will be large assemblies where the 20,000 expected participants will come together for challenge and celebration. The morning speakers for these assemblies will all be pastors: Harold Carter of the New Shiloh Baptist Church in Baltimore, Md.; Jerry Kirk of the College Hill Presbyterian Church in Cincinnati, Ohio; and Adrian Rogers of the Bellevue Baptist Church in Memphis, Tenn. Speakers for the evening assemblies will be Thomas Zimmerman, an Assemblies of God executive; Luis Palau, Latin evangelist; and Billy Graham.

Second, a number of core seminars will be led by Howard Ball, Bill Bright, James Kennedy, Peter Wagner, Leighton Ford, Robert Schuller, and others.

Third, more than 75 daily workshops will zero in on specific aspects of evangelism. These will introduce interesting and relevant resources and ideas which pastors and lay delegates can take back to their home churches to implement.

Fourth, a unique aspect of the program will be elective sessions, in which 36 "Parable Churches" will present their concept of ministry and will tell exactly how they turned theory into practice and became a growing, God-blessed congregation.

Individuals interested in attending the Festival should write to American Festival of Evangelism, P.O. Box 1981, Kansas City, MO 64141.

Weddings

Audrey F. Dodds to **James A. Payne,** December 27, at Greentown, Ind.; Rev. St. Clair Benshoff, officiating. Groom a member of the Burlington First Brethren Church.

Judy Cagle to **Gary Robison,** December 20, at the North Manchester First Brethren Church; Woodrow A. Immel, pastor, officiating. Groom a member of the North Manchester First Brethren Church.

Cindy Gonzales to **Jimmy R. Voorhees,** November 7, at the Flora First Brethren Church; Alvin Grumbling, pastor, officiating. Groom a member of the Flora First Brethren Church.

In Memory

Walter Price Ferguson, 62, December 29. Former member of the Flora First Brethren Church. Services byAlvin Grumbling, pastor.

Joseph Stookey, 94, December 30. Member for 65 years of the Ashland Park Street Brethren Church.

Earl W. Klingaman, 74, December 28. Lifetime member of the Waterloo First Brethren Church. Services by Ronald L. Waters, pastor.

Myron L. Bloom, 84, December 26. Member for 71 years of the Saint James Brethren Church. Services by James Rowsey, pastor, and Rev. J. Rowland Reichard. Mr. Bloom served for 16 years as a member of the House of Delegates in the Maryland General Assembly.

Abraham (Abe) Phillips, 84, December 14. Member and deacon of the Highland Brethren Church. Services by Richard Carver, pastor, and Rev. Brian Moore. Mr. Phillips was the father of Rev. Carl Phillips and the grandfather of Rev. Brian Moore, both Brethren pastors.

Minnie Fern Fitz, 65, December 14. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Lorin Badskey, 65, December 13. Member of the North Manchester First Brethren Church. Services by Woodrow A. Immel, pastor.

Hiram H. Gochnour, 83, December 13. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Mrs. Leona Teeter, 73, December 9. Member for 54 years of the Louisville First Brethren Church. Services by John Brownsberger, pastor.

Meaningful Memorials

At the death of a loved one, if you request friends and relatives to make memorial contributions to the Brethren nursing and retirement home in your area, you honor the departed one and bring added comfort to the living. **Will you join the thoughtful ones who are following this practice?**

Calendar of Events

FEBRUARY—**Benevolent Board emphasis month**
- 16 Brethren Publishing Company Board meeting, Ashland

MARCH—**World Missions emphasis month**
- 7 Ohio District Conference, Asbury United Methodist Church, Delaware, Ohio
- 15 Florida District Conference, Brandon Brethren Church
- 27-28 General Conference Executive Committee meeting at South Bend, Ind.

APRIL—**World Relief emphasis month**
- 24-26 Southwest District Conference at Tucson First Brethren Church
- 28 Retirement Board meeting, Columbus, Ohio

MAY—**Brethren Youth emphasis month**
- 15 General Conference Executive Committee meeting at Camp Bethany
- 16 Leadership Group meeting at Camp Bethany
- 17 Brethren Youth Crusader Sunday
- 31 BYC registration deadline

JUNE—**Ministerial Student Aid emphasis month**
- 11-13 Indiana District Conference at Shipshewana Retreat Center
- 14-20 Crusader orientation week in Ashland
- 26-27 General Conference Executive Committee meeting in Ashland

JULY
- 9-11 Central District Conference at Waterloo, Iowa
- 23-25 Pennsylvania District Conference at Camp Peniel
- 23-25 Southeast District Conference at Bridgewater College

AUGUST
- 10-14 General Conference at Ashland

Goldenaires

Raymond and Thelma Douglass, 56th, January 25. Mrs. Douglass a member of the Flora First Brethren Church; Mr. Douglass of the Flora Church of the Brethren.

Mr. and Mrs. Harry A. Leidy, 58th, January 3. Members of the Vinco Brethren Church.

Membership growth

Sarasota: 5 by baptism, 3 by transfer
Center Chapel: 4 by baptism
New Paris: 1 by baptism, 2 by letter
Flora: 2 by baptism

update

Brethren representatives attend Gospel Light conference

Ashland, Ohio—Charles Beekley, director, and Julie Schiefer, administrative assistant, of the Board of Christian Education of the Brethren Church; and Ronald W. Waters, executive director, and Pat Dovey, Sunday school materials coordinator, of the Brethren Publishing Company, were among 60 participants in a Gospel Light Publications Denominational Executives Conference held January 5-7 in Chicago.

Highlighting the conference were presentations by Gospel Light editors of the company's revised children, youth, and adult Sunday school materials, scheduled for release in September. The purpose of these sessions was to assist participants in better helping local church teachers understand and apply the revised curriculum.

The revised curriculum is designed to simplify the teacher's lesson preparation, while maintaining Gospel Light's commitment to learner involvement in the application of the Bible to daily life.

The Brethren Publishing Company distributes Gospel Light and five other curriculum lines to Brethren churches across the country. Gospel Light curriculum is endorsed by the Board of Christian Education for use in Brethren Sunday schools.

Regional presentations of the newly-revised curriculum are planned for this spring, sponsored jointly by the Brethren Publishing Company and the Board of Christian Education. Details of the presentations will be released later.

Ohio pastors discuss divorce and remarriage

Ashland, Ohio—Nineteen pastors and seminary students attended the Ohio Pastors' retreat at Camp Bethany January 26-27. The topic of discussion for the retreat was divorce and remarriage.

Rev. James Black, president of the Ohio district pastors, was in charge of the program. Resource leaders for the discussion of divorce and remarriage were Rev. Charles Lowmaster, Rev. Gene Eckerley, and Rev. Terry Lodico. Each of the three men presented a biblical study on the subject.

In addition to the presentations by the three resource leaders, the pastors spent considerable time discussing the issues of divorce and remarriage. They shared that this is an issue each is facing in his ministry, and one that Brethren will face increasingly as the church reaches out for Jesus Christ.

While all agreed that both divorce and remarriage are undesirable, they could not agree on a single approach to situations when divorced persons in the church seek remarriage. One of the conclusions they came to, however, is that the church must do more to strengthen marriages in order to decrease the incidence of divorce.

Gospel broadcasts reaching millions in Soviet Union

Los Angeles, Calif. (EWNS)—Since it went on the air in 1973, the Far East Broadcasting Company's radio station in Cheji Island, South Korea, has brought the gospel to countless millions, according to recent reports from the Soviet Union.

One Russian believer told an FEBC broadcaster visiting the Soviet Union recently that all strata of Russian society, including government officials, university professors, and soldiers, tune in to these broadcasts. He also reported that "great numbers" of people have come to know the Lord through these broadcasts.

The Far East Broadcasting Company is the only missionary radio organization operating medium-wave stations that broadcast into the Soviet Union.

Robert Bischof is new World Relief treasurer

Rev. Robert Bischof has become the new treasurer for the World Relief Board.

Church treasurers and individuals who have offerings for World Relief should send them to

World Relief
Bob Bischof, treasurer
P.O. Box 117
New Paris, IN 46553

Revive Us Again!

"If . . . my people, who are called by My name, humble themselves and pray, and seek My face and turn from their wicked ways, then will I hear from heaven, will forgive their sin, and will heal their land."
II Chron. 7:14

A 1981 World Day of Prayer worship guide is available from the National Association of Evangelicals For information, write or call NAE at P.O. Box 28, Wheaton, IL 60187; (312) 665-0500.

NAE

WORLD DAY OF PRAYER • MARCH 6, 1981

Guardians of the Sacred Sea

by Mary Stewart Krosney



Sunrise over the Sea of Galilee.

TEN years ago, Swedish limnologist Prof. Wilhelm Rodhe—an expert in the study of bodies of fresh water—reported that the famed Sea of Galilee was in great danger. The lake urgently needed scientific study and management, he said. Simultaneously, a South African environmental engineer predicted that if the lake was not attended to, it would "die" by 1975. Government officials raised a hue and cry and committees of scientists were organized to examine the lake.

It was a false alarm, experts eventually reported with relief. The Sea of Galilee, or Lake Kinneret, was as healthy as ever.

Today a handful of scientists are sounding a similar alarm, predicting that the lake could become a cesspool in 20 years. But the technologists who study and monitor the lake at the Taghba laboratories on the Kinneret shores, not far from where Jesus performed many miracles, still insist that the precious body of water is very much "alive and well."

French immigrant leads research team

Thanks to the work of scientist Dr. Colette Serruya and an experienced team of experts whose efforts started with the first alarm, the biological processes of the lake are understood and well under control.

"The Sea of Galilee is now the most investigated tropical lake in the world," says hydrologist and biochemist Serruya, who, along with her physicist husband Salvador, uprooted their family from their native France ten years ago to come and live in Israel and direct the research laboratories.

Scientific reports about the Sea of Galilee began as early as 1847 and have continued almost uninterrupted for over a hundred years. By 1968 there were some 500 reports, articles, and books on the lake and its sources of pollution. Even before the scare reports of 1971, a permanent staff of full-time scientists was assigned to watch the lake under the auspices of Israel's National Oceanographic and Limnological Institute and under the direction of Prof. Thomas Berman, who is still active there as a research scientist.

After authorities began to be concerned about the high algae content in the lake and the report of the Swedish scientist, the Serruyas were approached by Oceanographic Institute Director Admiral (Reserves) Yohay Ben-Nun. "I wrote them a letter," recounts former Navy Commander Ben-Nun, "and told them that France and Switzerland have hundreds of lakes, but Israel has only one, from which we pump about one-third of Israel's overall water needs and which we are told is dying. And they came. Even though we'd never met them before, they signed a contract and came with their three children and rented a little house. They formed a very active and dynamic group of scientists which is still caring for the lake today."

The gloomy future which was predicted for the Sea of Galilee in 1971 was based on the scientist's report that the phosphorus and nitrogen content in the lake (strengthened by pollutants from settlements in the area) was growing to dangerous proportions and that a certain "algae bloom" was affecting the color, taste, and quality of the water.

After a six-year study of the lake, it became evident that the high level of nutrients was not leading to its deterioration. (The algae bloom, in fact, was first noticed and recorded by a Frenchman in 1894 and had probably existed for centuries.) But with the growing population in the watershed area of the lake, the Israeli government set up the Kinneret Authority to keep tabs on development, tourism, and industry around its shores.

Research will help other countries

Currently, Dr. Serruya and her team systematically study the nutrient balance in the lake and regularly make recommendations to Israel's Water Commissioner. She is assisted by zoologist Dr. Moshe Gophen, an Israeli scientist who grew up in the watershed area as a member of Kibbutz Afikim. They have built a mathematical model of the lake, a total analysis of the limnological eco-system, which is, in fact, very much in demand in other countries because it is highly applicable to other lakes.

"The Kinneret is a warm lake, therefore the

processes are accelerated," explains Institute Director Ben-Nun. "What happens in two years takes 10 to 15 years in North American lakes, so the Americans want to use this data to tackle their problems, also, because the areas of water they are worried about are too vast to be studied as a complete system as we have done here."

While Dr. Serruya has been carrying out her research as part of the program of the Institute, other research teams from various universities have studied the sources of pollution around the lake, and "Mekorot," the National Water Company, has been monitoring major pollutants at various points in the watershed.



Tiberias, Israel, on the Sea of Galilee.

Crying Wolf?

Although there is practically no industry and thus no industrial waste to speak of entering the Kinneret, the agricultural settlements and small towns in the area have been cited as major sources of pollution in the lake. Angry scientists say that the settlements refuse to process raw sewage and that they are flushing the residue of fish ponds and fertilizers into the Jordan River, which feeds the Sea of Galiee. They also say that the Jordan River is picking up peat and phosphate-rich sediment from the river bed and banks on its journey to the lake, which further increases the phosphate concentration in the lake.

Admiral Ben-Nun and his team of scientists at the Taghba research station are of the opinion that the lake will be safe as long as the nutrient load coming into it is not increased. They say that measures have been taken to ensure that this does not happen.

They cite a plan, now on the drawing boards, to construct a large reservoir into which water from fish ponds and sewage outlets will be pumped and thus not allowed to flow into the Sea of Galilee. The water will be recirculated for irrigation purposes.

The Taghba scientists also point to special irrigation methods and crops in use in peat-covered areas to prevent field pollutants from reaching waterways leading to the lake. Moreover, Serruya's team has shown that phosphate-rich clay brought to the lake by winter floods is not an immediate source of pollution because it is counteracted by the calcium in the hard water of the lake.

All in all, the scientists at Taghba believe that if environmental processes are studied carefully, as is the case now, and if development is carried out in the watershed area with constant monitoring, both agriculture and the environment, including the historic Sea of Galilee, will continue to thrive.

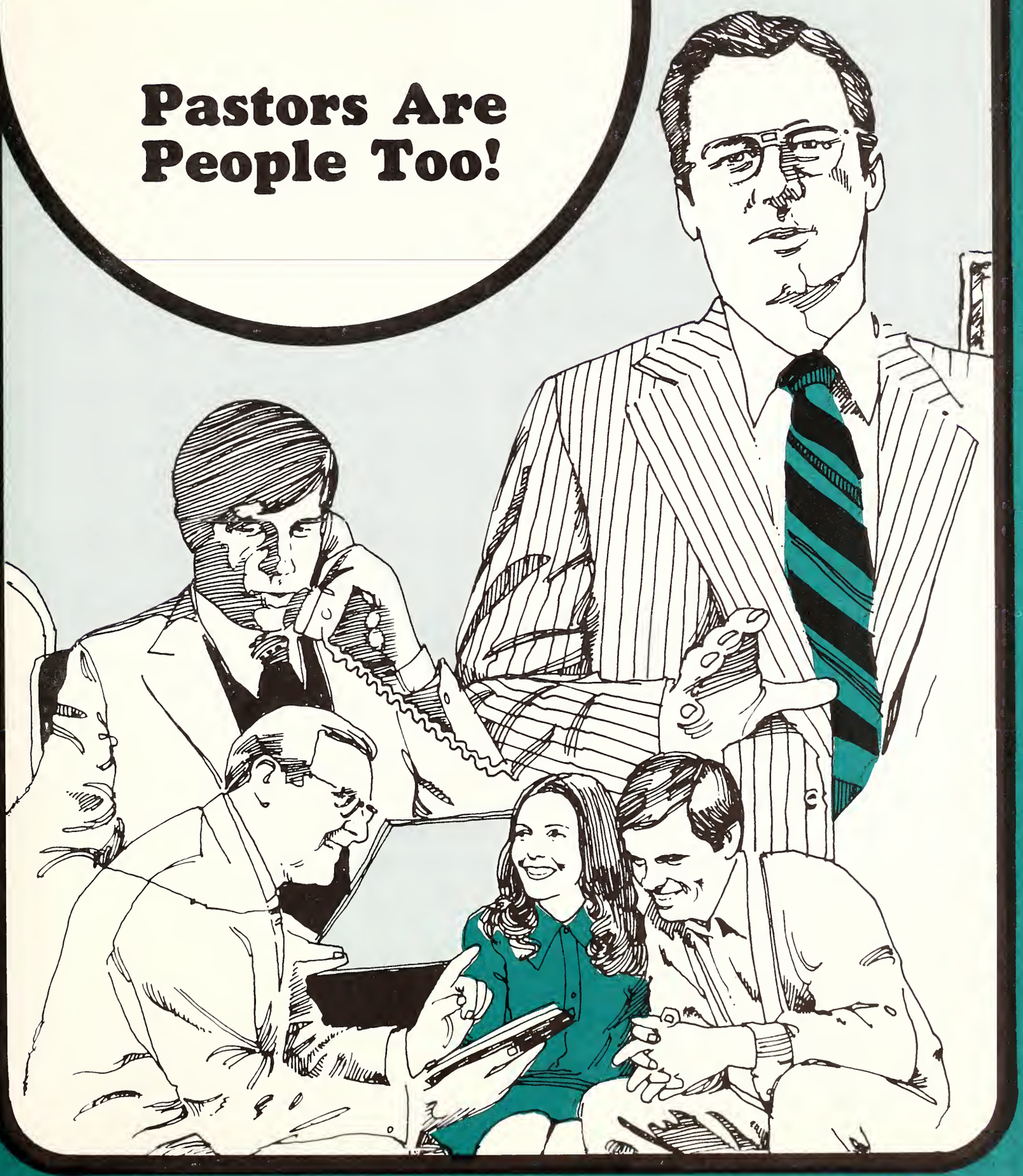
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The Brethren
Evangelist
March 1981

Pastors Are People Too!



BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

Some exciting developments are taking place in BYC! Here are some that I want to call to your immediate attention.

"God is inspiring us in will and deed for His intended purpose" (Phil. 2:13, NEB). The Brethren can be very thankful for the plans God has for BYC! Opportunities for participation and service are very important to the Christian development of youth.

A very important innovation has come about in connection with our national youth magazine, **Morning Star.** Brethren youth who register with the National BYC receive this publication four times a year. It is packed with articles written by our youth. The "District Spotlight" articles focus on sharing what the youth are doing in each of our eleven districts.

In the past copies of **Morning Star** were sent bulk to churches, to be distributed to the BYC members. The new innovation is that the BCE is now mailing copies directly to each nationally registered BYC member. This direct mailing makes communication more efficient and will encourage youth to register in order that they may be in personal contact with the latest happenings on the national BYC scene.

May is Youth Month and is just around the corner. The National BYC Council has designated May 17 as "Crusader Sunday." This special Sunday will provide opportunities and awareness for BYC all across the country on the same Sunday! Pastors are encouraged to use the youth of their churches in the worship service on that day.

The BYC Council has also established a goal that every member of the Brethren denomination bring a dollar to church for a special offering on that day. The dollars will go towards our national BYC project ingathering at our National Convention. This year the money will go to help support the Summer Crusaders and towards the purchase of a car for the Kumars in India.

You should also be aware that it is not too early to encourage the youth in your church to begin planning for the National Convention. You may recall that we have announced that the contemporary Christian musician **Honeytree** will present a concert at our Convention in August. Now is a great time to begin getting familiar with Honeytree. To help generate expectations (and publicity for) this concert, the National BYC Council is officially announcing a Honeytree poster-making contest! It is going to be great to see how creative your group can be in working together for this special event!

I really get excited thinking ahead to Crusader Sunday, youth rallies, district conferences, and the National Youth Convention. This excitement and expectation is spreading. It is shared by the other national BYC officers—Vice Moderator Chip Keplinger, Treasurer Bill Hesketh, Secretary Susie Rowsey, Assistant Secretary Margaret Ronk, and Statistician John Crowe. Chip and Bill recently told me that 90 youth attended the Winter Rally of the Pennsylvania District. At this rally it was announced that four new youth groups have been started in that district. PTL!

The Lord truly has a purpose for BYC, and He is working in and through us to bring us closer together with Him. Continue your fervent support of BYC through your prayers and your participation. There are many things to look forward to this year for youth, congregations, and pastors alike. Let us serve Him faithfully this year so that we will have many joyous memories to look back on.

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Cover

Speaker, administrator, counselor; these are a few of the many roles pastors perform. But beneath these roles is a person just like other people. See "Pastors Are People Too!" on page 4.

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10 Brethren Extending God's Love
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Pastors Are People Too!

Part I of a three part series dealing with "the care and nuture of pastors," by Frederick J. Finks.

HE came from a small, obscure town where nothing much ever happened. Most maps don't even include the town—it's just a dot between two other small towns.

He was an average kid. He grew up in an average town, attended an average school, and worshiped in an average church. He was like most boys: he enjoyed playing ball in the summer and sledding in the winter. And like most boys, he was often full of mischief—doing things he wasn't supposed to do, getting caught sometimes, getting away others.

But somewhere along the line something happened to this average boy. He heard the Lord calling him to become a pastor. This call meant more than anyone could imagine. This average kid would go away to college and seminary. He would leave behind his childhood friends and family and venture into the pastoral ministry far from home.

"Seek to know your pastor as he is—a man of like nature with you."

I ought to know, for I was that kid, growing up in Maurertown, Virginia. At an early age I knew God wanted me to be a pastor. I wasn't 100 percent behind the idea. I even rebelled and tried to refuse (I played my own Jonah). But I knew God wouldn't let go. So, to make a long story short, I became a pastor.

Dr. Finks is pastor of the Winding Waters Brethren Church, Elkhart, Ind., where he has served for eight years.

Part II of this series will deal with understanding the pastor, and Part III with pastoring the pastor.

I want to be quite honest and open about my life as a pastor. It seems that everyone is coming out of closets these days. So get prepared; here I come.

Pastors are people

First, I want you to see that pastors are people, ordinary and average—no different from you or any other person, in fact. We don't have a sacred aura surrounding us anymore than do schoolteachers or lawyers. We're people, plain and simple.

Oh, to be sure, there are always those people who want to put the pastor on a pedestal—high and lifted up. He's special—he's the pastor. To be very honest with you, it's scary up on that pedestal. And it's a long way down. In fact, many pastors have fallen from that pedestal and have broken into pieces. Like Humpty Dumpty—they couldn't be put back together again.

People who place pastors on pedestals expect superhuman actions—divine even! Therefore when that pastor shows the slightest human weakness, the pedestal becomes unstable. (Some of that shakiness comes from people rocking its foundation out of frustration.) Let that pastor make a human mistake, and the crash comes. What a mess! Both pastor and church are affected, and both have trouble getting started again.

We can learn much from Paul's visit to Lystra, where he and Barnabas were mistaken for gods. They tore their clothes and rushed out to the crowds, crying, "Men, why are you doing this? We also are men, of like nature with you, and bring you good news, that you should turn from these vain things to a living God . . ." (Acts 14:15).



Pastor Finks (with arm extended) enjoys the friendship of both younger and older members of the Winding Waters congregation.

So my advice: Get rid of the pedestal. Seek to know your pastor as he is—a man of like nature with you.

Pastors have feelings

Second, I want you to understand that pastors have feelings just like yours. We are not insensitive to the words or actions of others. When criticized (even when it's legitimate), we hurt. Now I'm not suggesting that pastors should be above criticism. In fact, I believe quite the opposite—valid criticism is often helpful and can make one stronger. But I am suggesting that you use tact when dealing with problems or when offering criticism.

Remember, too, that idle conversation —gossip, as it may be—about the pastor or his family often finds a way of getting around. Many times, without anyone intending it to happen, people are deeply hurt. The old joke about frying the pastor for dinner is more than unkind; it can be destructive. Therefore think about what you have to say before you say it. First ask yourself how you would react if someone said it to you, then proceed with love.

Pastors need friends

Third, your pastor and his family need friends. A pastor is not a pastor all the time. Even Superman takes off his cape now and then and becomes mild-mannered Clark Kent. Some people expect the pastor to be dressed in his clerical garb and on duty at all times, day or night. To such people, jeans are the curse of the devil. (How excited I was to see former President Carter wearing jeans when he relaxed, and to see President Reagan doing the same.)

Pastors need times when they are nobody but themselves. I find it refreshing to be introduced as a friend and neighbor once in a while, instead of always as Rev. Finks. (Now mind you, I carry proudly my calling as a pastor, but even God rested.)

Is it taboo for a pastor to have friends within his church? Unfortunately, this is what I was taught during seminary days. Therefore, as a young pastor, I guarded against becoming too close to anyone in the church. But time and my own personal needs have lead me to do otherwise. Today I have many deep friendships within my own congregation. These are not to the exclusion of others, but there are some very special friends that I can count on and confide in.

Several weeks ago I received a call on Monday morning from one of these friends. "Is everything okay?" he inquired.

"Yes, sure," I replied. "Why?

"Well, yesterday something seemed to be bothering you. I just wanted to check to see if you're all right."

Wow, did that make my day! Here was striking evidence that I am loved. And the neat thing is that this sort of thing happens all the time!

Pastors do need to know that they're loved. They need to be told. They need to be shown. They need to be embraced, and an old fashioned bear hug communicates a lot.

Yes, pastors are human all right. You don't need to prick us with a pin to see if we'll bleed. We'll bleed just like you.



the salt shaker

by Alvin Shifflett

Pain: God's P.A. System

PAIN is that white-hot fire that molds us into either instruments of beauty and usefulness, or into things of ugliness and worthlessness.

I'm not sure I like the Christian teaching that we are made perfect through suffering (see Hebrews 12). But my dislike for it is colored by my biased feelings toward pain.

I hate pain! Can't stand it! I'll be the first to admit that I'm a coward. Toothaches, earaches, sideaches, even headaches drive me up a wall. And I'm told that these aches are mild compared with the excruciating pain of kidney stone attacks, coronary thrombosis, the last stages of cancer, or even childbirth. (The last, of course, I need not fear, as I feel certain I will never experience it.)

I'm told by those who would encourage me that on the Richter Scale of pain tolerance, women hold up better than men. To a coward like me, this makes little difference. What good does it do to compare myself with a woman? What good does it do to compare myself with anyone? I'm the one who must bear the pain, not my wife. I might wish the pain on those who dislike me, but the wish (however evil it might be) would not alleviate one jot or tittle of my personal suffering.

"In the Divine order of things, it is often pain that removes the cotton from our ears."

Alas, I'm resigned to the harsh fact that I must suffer through my own pain. Even the Christian doctrine that we are to bear one another's burdens does not help me. Pain is pain, and consolation from others when I'm bent over with a kidney stone attack does nothing to halt the hurt or relieve my suffering. My pain is my own pain. I must suffer it in my own body.

When I suffer, I never want to be thrown into a ward with other sufferers if I can keep from it. Their woes and clamoring during the night will only add to my misery. I'd much rather suffer alone. When I'm sick, the last thing I want to do is talk. The counsel and condolences of good and godly men would be appreciated, but they can never suffer for me. That is another harsh truth we must learn. I am the one perspiring from the attacks, not the visitor with the chocolates.

And so I come back to my initial statement. I may not like the teaching that we are made perfect through suffering. But whoever said we're supposed to like everything in life? Who am I, or you for that matter, to say what should or should not be in this world?

In the Divine order of things, it is often pain that removes the cotton from our ears. As much as I dread pain, I know it is God's P.A. system. And I'm fully aware that the minute I say this, some of you will be mad. Mad at me, and madder at God. "What kind of God do you have?" cries the skeptic in disbelief.

But as I see it, from what I've observed, pain will either drive a person closer to God or farther away. It's all in the one bearing the pain. Either I hear Him out, or I curse in defiance.

As long as someone else has the pain or the word is just in our vocabulary, all is well. But that's exactly the point. We tend not to hear God when all is well. When the bank account has a large balance, we're feeling great. It's when the checks start to bounce that we get more religious!

Augustine once said, "God wants to give us something but cannot, because our hands are full. There's nowhere for Him to put it."

Pain has a way of emptying our hands, and hopefully, of opening our hearts.

S.O.S. at West Alexandria

by Charles F. Ankney

"WHAT's all the excitement about over at the First Brethren Church?" That's what a friend asked Dave Gunsalus, one of our deacons, sometime back. "Our Sunday school teacher [at a Lutheran church] took the entire class time telling us about your church and the excitement it has caused in the community," the man went on to say.

It's no wonder that the Sunday school teacher had heard about the excitement at our church. The area media had been giving our church plenty of coverage. And the focus of their coverage was on our S.O.S. program.

"West Alexandria S.O.S. Team Ready," said the headline to a story in the Richmond, Indiana, **Palladium Item**. "West Alexandria S.O.S. Ready in Time of Need," announced another headline, this one in the Eaton, Ohio, **Register Herald**. "West Alexandria Church Goes Back to 'What the Apostles Did,' " proclaimed the **Dayton Daily News**. Even WHIO TV (channel 7 in Dayton) picked up on the story and sent a mobile unit out to interview Bob Quinn (our S.O.S. team captain) and me. The interview appeared on the six o'clock news that same evening.*

But what is S.O.S.? And what does it mean to West Alexandria?

To the people of the West Alexandria community, S.O.S. is the traditional distress signal. But to the members of the West Alexandria First Brethren Church, it means **S**erving **O**ur **S**aviour. Furthermore, the S.O.S program is a vital spoke in our "Go Structure Program."†

The S.O.S. program of the West Alexandria Church is a 24-hour emergency help team. It is an effort to **reach out to people at their point of need**. Whenever help is needed, we give it in the **name of Jesus.**

Here are examples of situations in which we have been called upon to help: automobile out of gas, stuck in ditch, with flat tire, etc.; individuals in need of transportation to doctor's office, hospital, grocery store, and so on; distressed persons in need of prayer.



S.O.S. team captain Bob Quinn responds to an S.O.S. call—car out of gas.

This is the way the program works. Persons in need contact our dispatcher by phone or C.B. radio. The dispatcher, in turn, contacts one of the S.O.S. team volunteers, who is available at that particular time of day or night. The volunteer then responds with help for the person in need.

When he provides the help, the S.O.S. volunteer will also share his faith in Christ, extend an invitation to attend our worship service, and ask if the church's visitation team could make a personal visit to the home of the person being helped.

If the answer is yes, our visitation team (another part of our "Go Structure Program") will visit in the home and endeavor to lead the

Rev. Ankney is pastor of the First Brethren Church of West Alexandria, Ohio.

*An article about the S.O.S. program also appeared in the West Alexandria **Twin Valley News**. In addition, Pastor Ankney was asked to speak about the program at the local Kiwanis Club. And radio station W.F.C.J. (a Dayton-area Christian station) did a series of four interviews with Pastor Ankney and Mike Baker, the administrator of the West Alexandria First Brethren Church "Go Structure Program."

†For an explanation of West Alexandria's "Go Structure Program," see the article "God's Blessing at West Alexandria" in last month's issue of the **Evangelist**.

"When he provides the help, the S.O.S. volunteer will also share his faith in Christ, extend an invitation to attend our worship service, and ask if the church's visitation team could make a personal visit to the home of the person being helped."

people to a saving knowledge of Christ. If the visitation team is not successful in winning the people to Christ or in getting them to attend worship services, the team members will try to involve the family in home Bible study.

Through our S.O.S. program our people volunteer to be "Good Samaritans" to anyone in our community who has an emergency need. We then use this contact as an opportunity to share our faith and to seek to win that person to Jesus Christ.

Even though the S.O.S. team has only been in operation about eight months, it has touched many lives. Elderly people call for help more often than others. More and more our S.O.S. volunteers realize that it is the elderly folks who are alone, unattended, and in need of someone to care enough to reach out and help them at their point of need.

Jesus said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Paul said, "I am made all things to all men, that I might by all means save some."

As the **Dayton Daily News** so aptly put it, our S.O.S. program is nothing new. It is rather "going back to doing what the Apostles did," reaching out to help people at their point of need.



"Peter and Paul," a Universal Television production starring Robert Foxworth (left) as Peter and Anthony Hopkins as Paul, will be shown on CBS Television in April.

THE

WHY don't more people openly hate you? "What a strange question," you say. Perhaps, but I think about this question when I read John 15:17-27.

Someone reading this may be saying, "But people do hate me." You don't count. You try to make people dislike you!

Jesus said, "This I command you, that you love one another" (John 15:17, NASB). If we follow this command, why will John 15:18 be true: "If the world hates you, you know that it has hated Me before it hated you"?

None of us likes to be openly despised. But if we follow Jesus' command, we won't be able to avoid it. This is because we will be operating on a "wave length" opposite to that of this world.

Recently a man told me that we cannot impose the old (biblical) standards on our 20th century society. Our society is too different from the society that the Bible was written in, he said. The two won't mesh.

The man was right! Biblical standards and our society won't mesh. They will clash like two bighorn rams at mating season. They both want the same bride. The biblical standard of self-giving, of sharing God's love with others, is in direct conflict with the values of this world.

The world says to take time for yourself. The Bible says to take time for God and others. The world says to look out for your own needs first. The Bible tells us to seek God and His righteousness first, and to serve others.

The world says, "You have rights. Take them." The Bible says, "Greater love has no one than this, that one lay down his life for his friends" (John 15:13, NASB).

"Okay," you say. "So I take my time and my possessions and use them for God and for others. That's my business. No one is going to be hassled by that."

Oh, but they will. For you have shifted from the pronoun of selfishness—"I"—to the pronoun of love, "others." When you begin to operate on the basis of love rather than on the basis of greed, you become a dangerous person.

Rev. Snell is pastor of the Tiosa Brethren Church, near Rochester, Indiana.

PRONOUN OF LOVE

by Donald G. Snell

By submitting to God and His way, you voluntarily make yourself vulnerable. First you will be feared because you have no "fences" to protect "I." And second, you will be attacked because, like Cain, the natural man desires to eliminate all those whom he cannot understand.

"The biblical standard of self-giving, of sharing God's love with others, is in direct conflict with the values of this world."

But don't despair. You have a Helper to protect you (see John 15:26). Without "fences" you are free to touch with Christ's love all whom you meet. You are the tangible being through whom the Holy Spirit is bearing witness.

The Holy Spirit will begin this process of making you His witness by making certain changes within you. As a result, you will immediately experience the conflict of your two natures. What you previously called "mine," you must now see as God's. The way you have related to your life, your possessions, and your friends must change as you seek to know how God would have you relate to them.

The process begins with you, but it carries over to others. Jesus learned discipline as a son and died for others (Hebrews 5). The Apostles staked their lives on Jesus' gospel and preached it everywhere at the cost of their lives. They did it for others. The pronoun of love is "others."

The peace, love, and joy that is given to me is for others. God changes the "I" in my life to "others." This does not mean that I will seek to control others. Rather, I am made ready to give of all I am and have that God may bring them to completion.

This is precisely why we will experience the world's hate. People will be set free from sin and guilt to become self-giving, creative persons. They will no longer follow the self-centeredness of the world.

There was a class of people in first century Judea who were classified as sinners and outcasts. Jesus reached out to them. As a result, He received the wrath of the religious community of His day because He was willing to associate with those who were not considered to be "good synagogue-goers."

How bold and creative are we in reaching out to "such people" today? Could it be that fear of our religious peers keeps us from doing so?

Acts chapter 19 tells about a community of people who were dominated ethically and controlled economically by those who were profiting from a myth. The Apostle Paul experienced the wrath of this Ephesus business community because what he lived and taught concerning Christ's gospel disrupted their economic interests. How willing are we to chance economic instability and the wrath of business in order to be obedient to God's ways and to proclaim His truth to others?

There were nations of people whose fate was tied to the will of the Roman Empire. Ignatius, an early church father, experienced the patriotic wrath of his nation because he refused to bow to a decree that opposed his allegiance to his Lord and Savior and his commitment to see that all men followed that allegiance.

A wonderful Christian lady I knew in Waterloo, Iowa, gave up her job and sold all she had in order to open and operate a home for runaway girls, unwed mothers, and referrals from the state homes for girls. She wanted these girls to have an opportunity to experience the love of Christ. As a result, she was totally rejected by her family.

"The peace, love, and joy that is given to me is for others. God changes the 'I' in my life to 'others.'"

Being a witness for our Lord will bring joy that is full and irreversible. It will also bring seemingly endless attacks to silence us. But take heart and praise God. His Son was treated the same way. He died that you may have imperishable, satisfying, meaningful life. He set you free to be the instrument of His love.

Brethren World Missions . . .

Brethren Extending God's Love

"THE world seems to be growing smaller every day." How many times have you heard this or a similar phrase? Although there's a danger of its becoming an overworked expression, we cannot hide from the fact that it is a reality of today's world. Not only are we able to get to the farthest corners of the world in a matter of hours, but there are events happening in these remote places that affect our everyday lives. Take, for example, how events in the Middle East have changed the price we pay for gasoline, which in turn affects our economy.

As Christians, we can rejoice in knowing that God's unchanging love can have an influence on this world unlike anything else it has seen. The spreading of God's love has been facilitated by our shrinking world. As Brethren, we can rejoice in knowing that we are able to extend God's love to the people of India, Malaysia, Argentina, Colombia, Mexico, and Nigeria. With our Missionaries acting as an extension of ourselves, we are able to overcome the barriers of distance and language in these countries.

On the following pages, you will read how some of our missionaries are extending God's love. Reports of other activities can also be found in this month's issue of "Insight into Brethren Missions." You will see that God's love is being shared with individuals, not just with faceless masses. Yes, Brethren throughout the world are helping to fulfill Christ's Great Commission.

Remember, also, as you read these reports that personnel and finances are the two resources necessary for the continued extension of God's love. Our missionaries have been called by Him for this task. It is up to us to remember them in a personal way through prayer and letters. We should also remember, in a special way, the Dillards, who are in training now, and others who are considering service abroad.

Finances will always be an integral part of our mission program. We need money to support our missionaries and their programs. The important thing to remember is that God's resources are always greater than the need.

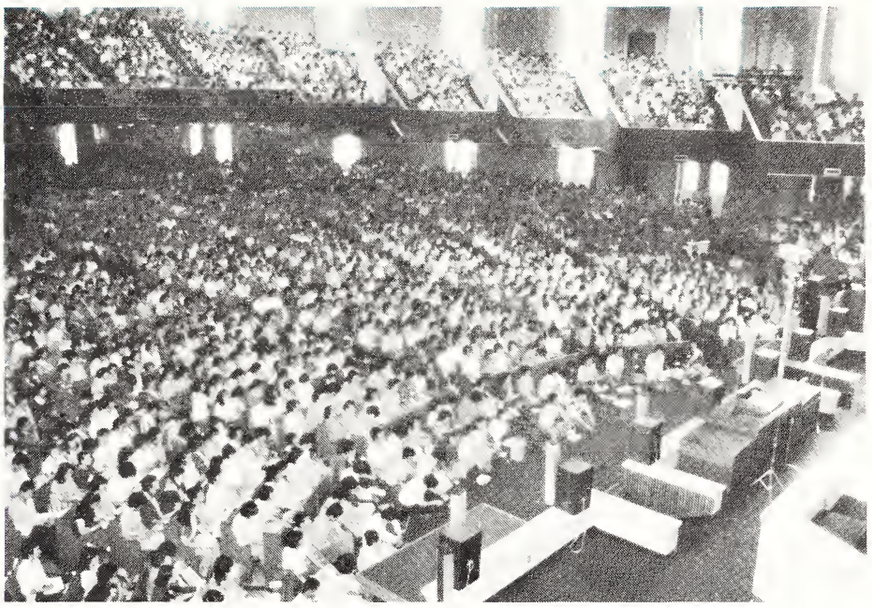
Extending God's love is not an impossible dream. There is an unprecedented missionary movement going on in the world now. As Brethren, we are definitely a part of this movement and have something special to offer the world. Let's not lose the vision. Let's continue to extend God's love throughout the world.

YOUR WORLD MISSION OFFERINGS SUPPORT THESE MINISTRIES

ARGENTINA	Raymond Aspinall Family	—Rosario
	William P. Winter Family	—Buenos Aires
COLOMBIA	Kenneth L. Solomon Family	—Medellin
	Mark Logan Family	—Medellin
INDIA	Prasanth Kumar Family	—Rajahmundry
	Vijay Kumar Family	—Visakhapatnam
MALAYSIA	David Loi Family	—Penang
MEXICO	Juan Carlos Miranda Family	—Tijuana and Mexico City
NIGERIA	John Guli	—Kulp Bible School
CANDIDATES IN TRAINING	Robert and Juanita Dillard	—Spanish Language Institute in Costa Rica

World Evangelization Crusade

by Rev. David Loi



Youth at the International Student Conference of the Crusade Rally. More than 10,000 young people expressed a willingness to spend at least one year in cross-cultural missionary service in Asia.

I FEEL very fortunate to have been one of the participants in the 1980 World Evangelization Crusade Rally held in Seoul, Korea, last August. The four-day rally was filled with more events than one person could possibly attend, much less report. Nevertheless, I would like to report on some of the highlights of this mammoth event.

Each day the participants in the rally could choose to attend one of the more than sixty different conferences. There were twelve main conferences to meet the needs of different groups of people, such as pastors, professionals, women, students, and so on. In addition there were fifty other conferences held at churches in Seoul and the surrounding area. More than half of the 140 speakers for these conferences came from outside of Korea. Needless to say, there was a wide variety of topics discussed at these sessions.

The highlight of each day was the evening rally. Each night well over two million people packed the great Yoido Plaza for two hours of inspirational music and messages. During these rallies we heard several inspiring sermons by top Korean leaders and by internationally known Christian leaders.

Rev. Andrew Whang, pastor of the Washington, D.C., Korean Church, opened the rally by stressing Jesus' mandate to spread the gospel throughout the world. Rev. Kim Chang-In, pastor of the Choong Hyun Presbyterian Church in Seoul, talked about the growth of Christianity in Korea in spite of political and social unrest in the country.

Three Americans shared in the first night's service: Colonel James B. Irwin, Apollo 15 astronaut, gave his testimony. Famous for reading Psalm 121:1 from the surface of the moon, Colonel Irwing realized during his 1971 lunar visit that God walking on earth was far more important than man walking on the moon. Dr. John Wright, pastor of the First Baptist Church in Little Rock, Arkansas, talked about the basics of Christian rebirth. And at the end of the service, Dr. Bill Bright of Campus

(continued on page 17)



We can praise the Lord for the addition of two new members to our Brethren Church in Malaysia. On December 14, 1980, David and Jenny Loi experienced special joy as David's mother, Sim Ala Lan (left), and Jenny's sister, Christina Ha, were received into the Brethren Church by trine immersion. The addition of these two is representative of the steady progress being made in Malaysia in spite of the strict government regulations that hinder Christian activities.

Oh, What a Summer!

by Maria Miranda

I BELIEVE that I will never forget the summer of 1980. It was filled with activities, trips, and experiences that filled our lives with special blessings, our minds with new perspectives, and our bodies with tremendous fatigue!

Many of you are aware that for the last two and a half years we were involved with the work of *Latinos Para Cristo*. This was an evangelistic crusade for Spanish speakers, held in Los Angeles, California, with Rev. Luis Palau as evangelist. My husband, Juan Carlos, was the General Coordinator of the crusade, and he spent many months in preparation for this event, which was held June 28 to July 6, 1980.

When the crusade was over, Juan and I were ready for a vacation. But this was not to be. Instead, we made an exploratory visit to Ensenada, Mexico. We had been planning this trip for several months. We wanted to explore the city in preparation for beginning Christian work there. So on July 9, we left Pasadena and drove to this city of 600,000 people, located 70 miles south of Tijuana.

We stayed in Ensenada through July 12, then traveled to Tijuana, where we met with the Brethren there. It is always a great blessing to be with them. Their enthusiasm and love for God are very contagious, even though most of them have known the Lord for only a year or less.

We hadn't any more than returned to Pasadena, when Juan Carlos made a trip to Mexico City. Then, on the very day of his return from that journey, we set out for the eastern U.S. Three long days of traveling followed.

Our first stop on this trip was in Indiana —at the Jefferson Brethren Church. Something marvelous happened there! The Jefferson Brethren, under the initiative and leadership of their pastor, Rev. Jack Oxenrider, had built a mini-motor home and equipped it with all the necessary facilities for holding outdoor meetings, showing movies and slides, and for having Bible studies or workers meetings inside the unit. While we were at the church, the congregation presented this Evangelistic Mobile Unit (E.M.U.) to us for our work in Mexico.

The thing that impressed us most about this occasion (more than the E.M.U. itself) was the spirit of love and service of the people of this church. This was another of those beautiful experiences that happened during the summer. How can we forget these people, who spent hours, days, weeks, even months building this means of extending the gospel? The missionary spirit could certainly be seen in the Jefferson Brethren Church.

In the brand new Evangelistic Mobile Unit, we traveled to Ashland, Ohio, for General Conference. There we had another pleasant experience. We were joined by the Riveros from Buenos Aires, Argentina. The Riveros were making their first visit to the United States. For the next 42 days we would live together, share in services, translate for them, and travel over 3,000 miles together.



Rev. and Mrs. Ricardo Rivero. Rev. Rivero is President of the Brethren Church in Argentina and pastor of the Nunez Brethren congregation in Buenos Aires.

On our return trip from Ashland, following General Conference, we held services at Goshen, Nappanee, and Burlington, Indiana. We also made a stop at the Winding Waters Brethren Church in Elkhart to pick up the pulpit from their former sanctuary. It had been donated by Dr. Fred Finks and his congregation to our church in Tijuana. From Indiana we continued west, stopping in Tucson for services in both our churches there, before heading home to Pasadena.

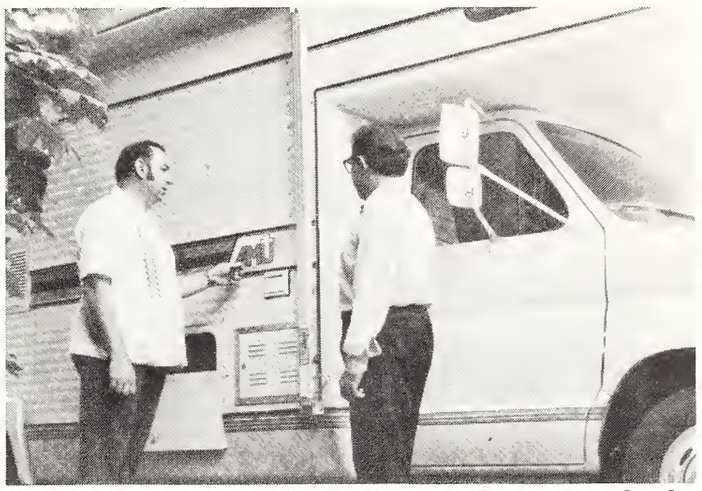
Some of you may be thinking that when we arrived home that we finally started our vaca-

tion. But, alas, such was not the case. Instead, Juan Carlos and Pastor Rivero traveled to Tijuana for a "Workers and Lay Leaders Institute" with our Brethren people there. They also participated in a "Seminar on Spiritual Gifts and Church Growth," attended by people from other churches in Tijuana as well as by people from our congregation.

Later Mrs. Nellie Rivero and I joined our husbands for a spiritual conference held about 50 miles south of Tijuana. During this conference the Evangelistic Mobile Unit was really a blessing. It served as our living quarters, as a means for projecting movies, and as a focal point for the services. The conference itself was well-attended, with 67 people enjoying the blessings of those days. We also had three baptisms, and we received two members by transfer.

When this spiritual conference ended, we returned to Pasadena, where the Brethren there were waiting for their own spiritual conference. They all enjoyed the doctrinal studies presented by Pastor Rivero, and the atmosphere and results of this conference were fantastic!

The next spiritual conference was held in Mexico City. There, once again, the Riveros were very well received. They were able to share beautiful studies and teachings with this young congregation.



Rev. Miranda (left) and Rev. Rivero with the Evangelistic Mobile Unit.

The day finally came when the Riveros had to return home. So, on September 17, very tired, but their hearts filled with experiences, they returned to Argentina.

For Juan Carlos and me, this was a summer we will never forget. At times our own strength was nearly exhausted. But in those circumstances we learned to depend on the One from whom all strength comes, the One of whom Isaiah wrote: "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). To Him be the glory!

Progress in Colombia

PROGRESS is being made in Brethren mission work in Colombia, according to reports from both Ken Solomon and Mark Logan. They are very encouraged by this progress and are anxious to share their happiness with their friends here in the States.

The gospel film ministry and audio-visual services of SERVICOM, an organization of evangelicals headed by Mark Logan, are increasing in scope and effectiveness. Films are being shown in places as diverse as church and prison, school and police station, farm and factory. Filmstrips and cassettes are having wider distribution also. Several missions and church groups have pooled their equipment and resources for greater effectiveness.

The Brethren Church in Colombia has opened several new home Bible study areas, which are reaching new people. Noteworthy is the placement of Pastor and Mrs. Dario Tobon in the new middle-class section of El Poblado. Pastor Tobon is using his gifts effectively as an evangelist and church planter. He is also helping out with some of the work among industrial workers (on plant premises, by invitation) and with police officers at several stations. This dedicated man of God is in some respects considered a "part-time" minister, for he supplements his family's support as a portrait painter.

One highlight of the year was the youth camp held during the last week of January. A total of 55 campers and counselors attended the camp, with camping being a new experience for many of them. It was a spiritually uplifting event for all participants. Six youth and one adult were baptized into the El Poblado group as a direct result of the camp. It can truly be said that it was a successful week.

A variety of methods are being used to win people for Jesus Christ by both national workers and our missionaries. This follows the pattern of the Apostle Paul, who was dedicated to the principle that he would use all means in order to win people to Christ. We are glad for these developments which indicate that this young church is growing in members and in strength.

Extending God's Love During *Krishna Pushkaram*

by Rev. Prasanth Kumar

INDIA is a land of mysterious gods and strange legends. Rivers are considered goddesses and therefore sacred.

Of the many rivers in India, twelve are considered most important. The sacred Hindu river festival *Pushkaram* (meaning twelve) is associated with these twelve rivers. *Pushkaram* lasts for twelve days, the dates being connected with the motion of the planet Jupiter as it passes through different stellar constellations. The Hindus believe that all sins are washed away and many blessings bestowed on those who dip into the sacred river during that time.

From September 26 to October 7, 1980, the Hindu river festival *Krishna Pushkaram* was celebrated in the city of Vijayawada. During those twelve days more than seven and one-half million Hindus dipped into the Krishna river. Among them was the Chief Minister of State and his family. Even many little children were able to dip into the water, with the help of their mothers.

During the festival, roads, bus stands, city buses, trains, hotels, restaurants, and lodging places were extremely crowded. Eventually, additional buses and trains were provided to accommodate the crowds. Boy Scouts, guides, and members of such social institutions as Rotary Club, Lions Club, and Jaycees helped in directing traffic, particularly at the *ghats* (flights of steps leading down to the river, used by the ritual bathers).

After their "holy plunge," the Hindus would brave the scorching sun in order to visit all the temples of the city. The marble image of the Krishna river was unveiled. Sheds to perform religious rites were erected. Thus *Pushkaram* provided a forum for the propagation of Hinduism.



Brethren Mission preachers spent one week passing out gospel tracts in Vijayawada during Krishna Pushkaram.



More than 7 1/2 million Hindus came to Vijayawada to dip in the Krishna river during Pushkaram.

But Christians were also at work during the festival. An interdenominational, state-wide committee was organized by Christian leaders of Andra Pradesh for the purpose of spreading the gospel. With the help of Christian literature agencies, which supplied free literature, Christians distributed one million English and Telugu tracts and booklets. Christian organizations also offered free medical checkups and cool drinking water. Ten Brethren preachers and I were among those who distributed tracts and books in Vijayawada.

Because of our attempts to spread the gospel, we Christians encountered strong opposition, and even persecution, from the Hindus. Nevertheless, we were able to present a remarkable service and witness to many non-Christians.

Your prayers are earnestly desired for those who received the gospel tracts. Pray that the Holy Spirit will speak to them and that they will accept Jesus Christ as their Lord and Savior.

Extending God's Love By Providing Flood Relief

by Rev. Vijay Kumar

A severe flood destroyed many homes in India in September of 1980. On September 23, my wife Sujata, several staff members of our mission at Visakhapatnam, and I went to the village of Nadagam to offer aid.

Nadagam, which is located about 120 kilometers (75 miles) east of Visakhapatnam, was severely hit by the flooded Vamsadhara river. The river flowed through the city for six hours. Flood waters reached a depth of eight feet and remained in the village three days.

In order to reach Nadagam, we had to travel by foot as well as by car. Roads were passable up to the Urlam Railway Station, but at this point they were flooded. The railway track was also flooded. In fact, the earth underneath the track was completely washed out for hundreds of yards, leaving the track dangling in mid-air. Railway traffic was stopped for sixteen days.

We left the car at the railway station and proceeded on foot. The road and bridge leading into Nadagam were also washed out, so we found it necessary to wade through water two feet deep in order to enter the village.

Once we arrived at the village, we found that only about 150 of the 400 houses were still standing. Fortunately, some of those that remained were made of brick, offering shelter for some of the people of the village.

The flood had created shortages of food and clean drinking water. Government helicopters dropped small amounts of bread, but this was far from adequate to meet the needs of the villagers. The bread was grabbed by those nearest to where it fell or by those strong enough to snatch it. Others went hungry. Wells became flooded, forcing the villagers to drink the unsanitary water. Many cattle and much of the crops were also lost.

We used various methods in order to administer help to the flood victims. We distributed clothing directly to the various caste members by walking to each hut. A small shed at an elementary school was converted into a relief center, at which bedsheets, towels, and clothes were distributed to about 150 flood victims. Medical examinations and medication were administered by Sujata. Unfortunately, however, some could not be helped due to lack of sufficient medication.

Many people were shown the love of Christ that day through these relief efforts. This was a violent flood, and brought much suffering and loss. But it could also become a source of joy and treasure throughout eternity for those who would accept Christ as their Savior as a result of this Christian witness.







Above left, the bridge into Nadagam was washed away. Top right, Sujata (at right of picture) stands near some of the houses that were destroyed. Bottom right, Vijay passes out clothing.

UPDATE

news from the Brethren Church

Three from Brush Valley preparing for pastoral ministry

Adrian, Pa.—Many Brethren churches would be happy to have at least one young person preparing for the pastoral ministry. But the Brush Valley Brethren Church has three! They are Fred Miller, Darrell Crissman, and Ralph Johns.

Fred is the son of Freda and Fred G. Miller, and is a first year student at Ashland Theological Seminary. Darrell, the son of Jean and Edward Allen Crissman, is a junior at Geneva College, Beaver Falls, Pa. He plans to enroll at Ashland Theological Seminary upon graduation from college. Ralph, the son of Verda Hogenmiller and Walter John, is a freshman at Transylvania Bible School.

All three of these young men were on hand at the Brush Valley Church on February 22 to participate in the morning worship service. Ralph read the morning Scripture lesson and lead in the pastoral prayer, and Darrell and Fred each brought a message. Then, in the evening service, Ralph and Darrell each presented a message.



From left to right, Darrell Crissman, Rev. Thomas Kidder (pastor), Fred Miller, and Ralph Johns.

While Fred, Darrell, and Ralph are preparing for the pastoral ministry, another church son, Earl Crissman, is already a pastor. Earl graduated from Ashland Theological Seminary in 1975, and since August of that year has been pastor of a Church of the Brethren congregation. His congregation is now the fastest growing Church of the Brethren in the Western Pennsylvania District. Earl was the first man to answer the call to the pastoral ministry in the 99 year history of the Brush Valley Brethren Church.

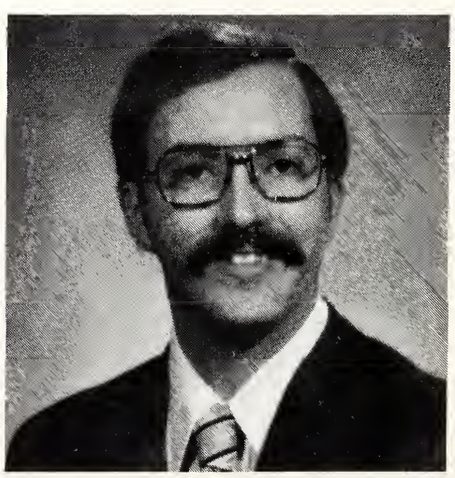
According to Rev. Thomas Kidder, who has just completed 16 years as pastor of the Brush Valley Church, several younger fellows in the church also appear to be "leaning in this direction" of the pastoral ministry.

New Lebanon Calls Lynn Mercer to be assistant pastor

New Lebanon, Ohio—The Brethren Church of New Lebanon has called Lynn Mercer to serve as assistant pastor upon completion of his training at Ashland Theological Seminary. He will assist Rev. Donald Rowser.

Mr. Mercer is an Ashland College graduate and is completing his last year at the Seminary. He spent six months in New Lebanon as a pastoral intern last summer and fall. A member of the North Georgetown Brethren Church, he has been a licensed minister in the Ohio District since August 1978.

Lynn is engaged to Miss Susan Crowe of Worcester, Mass. Susan will graduate from Ashland College in May and she and Lynn plan a June wedding. Following a trip to Europe with the Ashland College Choir, the Mercers will return to the U.S. in mid-July, at which time Lynn will begin his service at the New Lebanon Church.



Vinna Rarick receives senior of the year award at Winding Waters

Elkhart, Ind.—Mrs. Vinna Rarick was the recipient of the 1980 Senior Citizen of the Year Award of the Winding Waters Brethren Church.

This extraordinary lady, who recently celebrated her 89th birthday, was chosen to receive the reward because of her vibrant faith and her strong commitment to the Lord. She has been active in the Winding Waters Church since the early 1970s, and has offered a testimony of faith to people of all ages.

Prior to becoming a part of the Winding Waters congregation, Mrs. Rarick was active in the Church of the Brethren. In fact, her late husband, Ralph, was a Church of the Brethren pastor for 61 years.

Mrs. Rarick has recently written a book telling about her own life and about her experiences with her pastor-husband. Entitled **Vinna's Four Score and Seven**, the book details experiences that would have been common to many early Brethren pastors and evangelists. Included are many humorous accounts of pastor and people, drawn from Mrs. Rarick's remarkable memory.

According to Winding Waters pastor Dr. Frederick Finks, "We rejoice as a church to have Vinna as part of our congregation and a fellow participant in the work of Christ."

(Brethren interested in obtaining a copy of Mrs. Rarick's book may write to the Winding Waters Brethren Church, 26588 C.R. 4W, Elkhart, IN 46514.)



Mrs. Vinna Rarick at work at her desk.

Rev. Stewart celebrates 96th birthday

Nappanee, Ind.—Rev. Clarence Stewart celebrated his 96th birthday on Valentine's Day 1981. In honor of the occasion, the Nappanee First Brethren Church presented Rev. Stewart a box of chocolates and enumerated his more than 60 years of active service in the Brethren ministry. Rev. Stewart's picture also appeared in the "Advance News" of the Nappanee newspaper.

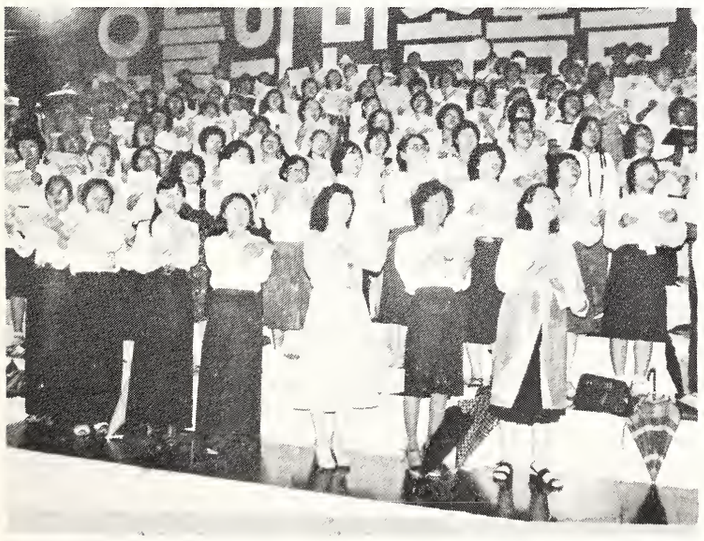
According to Rev. Alvin Shifflett, pastor of the Nappanee First Brethren Church, Rev. Stewart attends Sunday morning worship services regularly.

World Evangelization Crusade

(continued from page 11)

Crusade for Christ International gave an invitation. It was reported later that hundreds of thousands accepted the invitation to receive Christ as their personal Savior.

The climax of the rally was an event unprecedented in the history of world Christianity. Almost three million people filled a former airfield that covered just over one-third of a square mile. They heard Rev. Archer Torrey, director of the Jesus Abbey in Kangweondo, Korea, and Rev. Frank M. Barker, Jr., pastor of the Briarwood Presbyterian Church in Birmingham, Alabama. These men gave stirring messages on mankind's need for prayer and salvation.



Part of the 1000-member choir that sang at the World Evangelization Crusade.

The most inspiring moment came after Dr. Kim Joon-Gon, Campus Crusade's Korean director and executive director of this crusade, gave his message, entitled "Without a Vision, the People Will Perish." The response of young people volunteering for cross-cultural missionary service in Asia and elsewhere was awesome. Over 10,000 young people indicated their willingness to serve in this way for at least one year. It has been predicted that thousands more will volunteer before 1984, when Korea will celebrate the 100th anniversary of Protestant missions in that country. I was amazed at Korea's potential for becoming one of the greatest missionary-sending nations on earth!

update

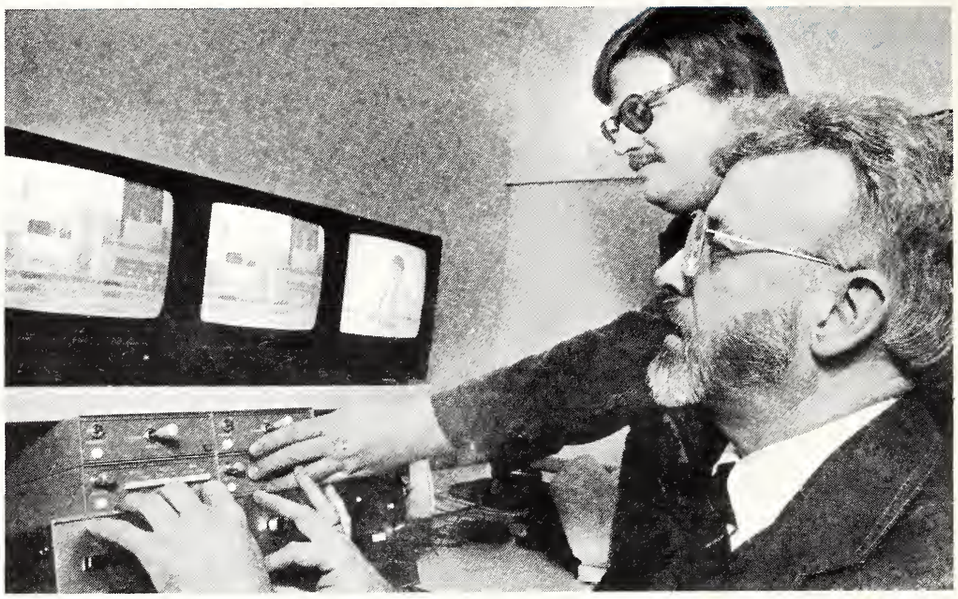
Park Street Church expands ministry with television broadcasts

by Kay Zickefoose, Ashland Times-Gazette staff writer

If you are one of those people who can't seem to roll out of bed in time to go to church on Sunday mornings, you can "look over the shoulder" of Park Street Brethren Church by tuning your television to WRDL-TV 2 Sundays at 10:30 a.m.

Park Street Brethren, 619 Park St., recently completed a remodeling program featuring the installment of television cameras in the back of the sanctuary and a control booth located above the sanctuary containing the camera-control board and a new audio system. In doing so, the church became the first in Ashland to broadcast its services live via television.

"We like to think that by broadcasting our services live, we allow people in the community to sort of look over our shoulders," noted Park Street pastor, the Rev. Arden Gilmer.



Times-Gazette photos by Tom Shiffler

Richard Leidy (left) demonstrates TV camera control board operations to Charles Beekley, moderator of Park Street Church.

The idea of installing broadcasting equipment in the church first came up several years ago, according to Gilmer. "We had discussed the possibility about three or four years ago, but at that time, the cost was prohibitive. We would have had to do extensive remodeling and install special lighting," he said, "so we just sort of gave up."



Park Street Pastor Arden Gilmer (right) looks over sound equipment with Brett Martin.

However, last spring the church received a bequest from the Gladys Kilhefner Lonero estate and the church board met to explore the possible uses of the money.

"We considered a number of possibilities," Gilmer said, "including the construction of a youth center, sponsorship of a refugee family, scholarships and about 10 other items.

"After two open congregational meetings, the board decided to set aside about a third of the estate for the installation of the broadcasting facilities," he noted.

The initial reaction to the idea was hesitation, according to Gilmer. "I think a lot of people feared that the cameras would interfere with our services," he said. "They visualized cameramen running up and down the aisles, bright lights and just general distraction.

"But with the new technology available now, the cameras are remote-controlled, we don't need any extra lighting and most people don't even notice that the cameras are in operation," Gilmer said.

A second-floor closet was converted into a control room by one of the members of the congregation, Dorman Ronk, and the equipment was installed by professional technicians.

The cameras are being run by senior Ashland College broadcasting students, aided by Richard Leidy, director and chairman of the AC Radio-TV operations and a member of Park Street Brethren, while the sound system is operated by a member of Park Street's audio-

visual committee.

The first broadcast was made on Dec. 14 and, according to Leidy, several problems surfaced. "We didn't finish getting the equipment installed until the night before," he said, "and come Sunday morning, we had several technical problems, mostly due to the fact that we didn't know the capabilities of the system."

But with the help of an RCA engineer, the problems were ironed out and things are going smoothly. "There are a number of things we could do with our present system," Gilmer said. "We have discussed broadcasting lectures, children's programs or Bible studies.

"We like to think that we are offering a service to the community," Gilmer said. "I think that most people, given an option, would rather watch local services than one out of New York or California."

Park Street services are also simulcast on WRDL-FM (89.5).

(Reprinted by permission from the **Ashland Times-Gazette**.*)*



Dave Crookshank, high above pews, checks connections on TV camera.

The Brethren Publishing Company is seeking applicants for the position of Print Shop Manager

We are seeking a qualified individual with printing experience, and preferably experience in management, to provide leadership for our printing department.

Our print shop is primarily an in-plant operation, producing the Brethren Evangelist, the Brethren Bible Class Quarterly, Brethren tracts and pamphlets; office forms, letters, newsletters, and brochures for other Brethren Church ministries; and stationery, booklets, and related materials for Brethren congregations. The company also has a growing opportunity to increase its commercial printing.

The responsibilities of the position include: personnel management; sales/order processing; scheduling/productivity oversight; quality control; purchasing; billing and estimating; overseeing safety and maintenance of equipment; financial management for the department; and training/self-improvement.

The Print Shop Manager is responsible directly to the Executive Director and General Manager and works closely with other denominational leaders and company personnel.

A detailed position description is available upon request. If you are interested in the position, contact

Ronald W. Waters, Executive Director
The Brethren Publishing Company
524 College Avenue
Ashland, Ohio 44805
(419) 289-1708

update

Children are special at the Berlin Brethren Church

Berlin, Pa.—Small children are important to the Berlin Brethren Church. Therefore each Sunday a part of the morning worship service is directed toward them.

During the service, Rev. Ralph Mills, pastor of the congregation, calls the children to the front of the sanctuary by leading them in a familiar gospel song. Then, with up to 30 children at his feet, he tells them a little story or presents an object lesson.

On some occasions the church puppet team tells the story, using puppets as the "spokespersons." This team is made up of youth of the church, guided by Carol and Dale Deem. In addition to telling these stories to the children in the Berlin Church, the puppet team has also made presentations in area hospitals and in many other churches throughout the county.

The Sunday morning messages, whether by Rev. Mills or by the puppet team, are a delight not only to the little ones in the congregation, but also to the adults. No small part of this delight for the adults is seeing the children each Sunday and watching them grow physically and in their love for Jesus and His church.





At left, Rev. Mills with the children. Above, members of the puppet team. photos by M. Geneva Altfather

Publishing Company trustees hold annual budget meeting

Ashland, Ohio—The Brethren Publishing Company Board of Trustees held its annual budget meeting February 16 at the company headquarters.

The board received a preliminary financial report for 1980 showing about $5,000 net profit, plus $24,000 in special gifts and miscellaneous income for the year. A large portion of the special gifts came from the Gladys K. Lonero estate.

Due to a continual problem of leaks in the flat roof on the print shop, the board voted to spend up to $20,000 to place a peaked truss roof on that section of the building. Executive Director and General Manager Ron Waters is seeking loans from Brethren churches and individuals to cover construction costs.

The board adopted a proposal to seek a full-time manager for the print shop. They approved a proposed position description for the job and instructed Executive Director Waters to begin the search process.

The board also heard a report on the **Brethren Evangelist** and the **Bible Class Quarterly** from Editor Richard Winfield and expressed their appreciation for his work with the publications.

In other action, the board reviewed the company statement of purpose; adopted policies on overtime and procedure for collecting overdue accounts receivable; approved recommended wage and salary increases; and accepted a preliminary budget for 1981.

"It was a profitable meeting," according to Executive Director Waters. "The board grappled with the significant issues facing our company for the year ahead and provided me with policy statements and support necessary for the successful day-to-day operation of the company."

Billy Graham stresses importance of personal evangelism

Warsaw, Poland—"Our world will never be won from a stadium," evangelist Billy Graham told Polish Baptist leaders recently. The world's best-known evangelist, who has preached in stadiums on every continent, emphasized the importance of personal evangelism.

"The future is in personal evangelism," Graham said at a dinner given in his honor. "If I were the pastor of a church —wherever in the world it was located—I would seek about twelve people to meet every day and try to share with them what God has given me.

"This would go on for a year or two until they were each prepared to gather twelve more. Those, in turn, would train another twelve. Then the world would be won for Christ very soon," he concluded.

AC Christian Center receives $4,050 from Trinity Lutheran

Ashland, Ohio—The Campus Christian Center on the Ashland College campus has received a gift of $4,050 from the congregation of the Trinity Lutheran Church in Ashland. The gift from Trinity Lutheran will be used to install a kitchen in the Christian Center, which is located in the basement of the Ashland College chapel.

According to Giles Krueger, chairman of the Trinity Outreach Committee, each year the congregation votes on a number of projects it wishes to support. Ashland College was one of those projects for 1981.

"The generosity of the congregation at Trinity Lutheran Church, motivated by a concern for Christian life on the Ashland College campus, is greatly appreciated," said Dr. Joseph R. Shultz, AC president.

The Christian Center, called "The Salt Cellar," is the central point for Christian activities on campus. The Salt Cellar is used for fellowship meetings, Bible studies, game and film nights, and other activities.



Giles Krueger (center), chairman of the Trinity Lutheran Church Outreach Committee, presents a check to Jim Amstutz, a student leader of HOPE Christian Fellowship, while AC President Joseph R. Shultz looks on.

photo by Frank Fraas

The Christian students began using the chapel basement in the fall of 1979. Prior to that they had met in the Alpha Theta House on Samaritan Avenue, and the chapel basement was being used for storage. The students cleaned the basement, then painted the walls during the 1979-80 school year.

Contributions from Brethren Church members and from others supplied the center with carpeting and new lighting. Students are now looking forward to the installation of the kitchen, which will be used for making refreshments for fellowship meetings and special projects. Remaining funds from the Trinity Lutheran gift will be used to begin the remodeling of seminar, listening, and study rooms in the basement, and to start a library for the Center. Students also hope to purchase new furniture for these rooms in the future.

According to Jim Miller, interim director of religious affairs on the AC campus, the value of the Salt Cellar lies not only in providing a place for Christian students to meet, but also in providing a means of evangelistic outreach.

"The Salt Cellar has proved to be an effective means of exposing the gospel to a large number of students," said Miller. "We see new faces at every meeting. Christian students are inviting their friends to come to meetings and their friends are coming back on their own. We are quite pleased with the progress of HOPE Fellowship in its new home. We've grown from a nucleus of 30 students in 1979 to over 100 student."

—Ann Miller

(Ann Miller, a member of Park Street Brethren Church, works in the AC Communications Department.)

West Alexandria Brethren claim town for Christ

West Alexandria, Ohio—As Joshua prepared to lead the Israelites into the Promised Land, the Lord told him, "Every place that the sole of your foot shall tread upon, that have I given you . . ." (Joshua 1:3). Claiming this promise for themselves, 80 members of the First Brethren Church of West Alexandria walked every street in their town, claiming it in Christ's name.

The march was held in connection with the setting of attendance and membership goals for the West Alexandria Church for 1981. Prior to the march, the entire congregation had been asked to fast for 24 hours, from 10:00 p.m. January 22 to 10:00 p.m. January 23. At the conclusion of the fast on the 23rd, an all night prayer meeting was held.

It was midway during this prayer meeting, at one o'clock on Saturday morning, that the walk through West Alexandria took place. The 80 people present were divided into 16 groups and each group was assigned an area of the town.

As the groups walked by each house in the town, they prayed for its occupants. In some cases, a group formed a prayer circle and said a special prayer for the people in the house. According to Luella Painter, correspondent for the church, it was a very moving experience.

Following the walk for Christ, many of the 80 returned to the church to continue the prayer vigil. This concluded at five o'clock with a hearty breakfast served in the church basement.

update

John Gilmer, Robyn Mack receive AC scholar awards

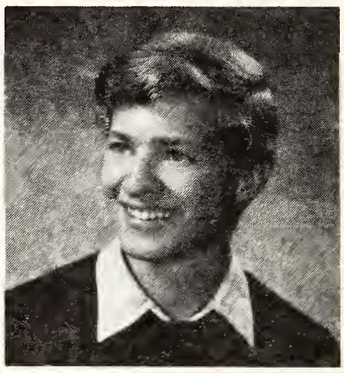
Ashland, Ohio—Two Brethren high school students have received scholarship awards as a result of scores they made in the Ashland College Scholar Testing Program. They are John Gilmer and Robyn Mack.

John Gilmer, son of Rev. and Mrs. Arden E. Gilmer of Ashland, received a full-tuition scholarship to AC. John is a senior at Ashland High School where he plays first trumpet in the band, stage band, and orchestra, and serves as band president. During the summer of 1980 he traveled with the Crusader musical team "One Spirit." He also serves as a contributing editor to the BYC **Morning Star** magazine, and is an active member of the Park Street Brethren Church.

Robyn Mack is the daughter of Mr. and Mrs. J. Howard Mack of Ashland. She is the recipient of a $300 scholarship. Like John, she is a senior at Ashland High School, where she has sung in the high school choir. At Park Street Church she is an active member of the congregation and of the senior high BYC group, of which she is secretary. She is also secretary of the Northeast Ohio district youth organization.



Robyn Mack



John Gilmer

John and Robyn were among 150 high school seniors who took the scholarship test. The test was open to any high school senior who had made application to attend Ashland College. Winners can renew their award each year if they maintain a 3.0 cumulative grade average.

In Memory

Quinter M. Lyon, 82, February 17. Formerly an ordained minister in the Brethren Church, Rev. Lyon served as Sunday School Editor for the Brethren Publishing Company from 1923 to 1930. Services in Atlanta, Ga.

Virginia Wendel, 70, February 8. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor, and John Curtis.

Frederick J. Clingenpeel, 65, February 6. Member since 1928 of the First Brethren Church of Burlington and a deacon for many years. Services by Ken Goss, pastor, and Rev. Austin Gable.

Mrs. Maude Fisher, 105, February 1. Charter member (since 1917) of the Ardmore First Brethren Church. Services by Brian Moore, pastor.

Ralph C. Ward, 76, January 24. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Fern Marvin, 78, January 23. Member of the Cerro Gordo Brethren Church. Services by Stephen Cole, pastor.

John V. Stout, 67, January 22. Member for 57 years of the College Corner Brethren Church. Services by W. St. Clair Benshoff, pastor.

Robert Gray, 43, January 20. Member of the Cerro Gordo Brethren Church. Services by Stephen Cole, pastor.

Frank Layding, January 16. Member of the Berlin Brethren Church. Services by Ralph Mills, pastor.

Carl Peterson, 92, December 25. Member of the Cerro Gordo Brethren Church. Services by Stephen Cole, pastor.

Weddings

Tina McCain to **Michael Leonard**, January 25, at the Flora First Brethren Church; Alvin Grumbling, pastor, officiating. Bride a member of the Flora First Brethren Church.

Jeanitta Lanter to **Mark Shoraga**, January 3, at the Cerro Gordo Brethren Church; Stephen Cole, pastor, officiating. Bride a member of the Cerro Gordo Brethren Church.

Sonia G. Kurtz to **Matthew S. Morehouse**, December 13, at the New Paris First Brethren Church; Robert P. Bischof, pastor, officiating. Groom a member of the New Paris First Brethren Church.

Sarah Ellen Baer



Sarah Ellen Baer, 86, passed to her reward February 15, 1981. Mrs. Baer was well known to many Brethren people from her years working in the Brethren Bookstore in Ashland, Ohio.

The wife of Rev. Arthur Baer, she moved to Ashland from Johnstown, Pa., after the death of her husband in 1952. In 1954 she began working for the Brethren Publishing Company, becoming the first manager of the Bookstore.

At the time of her death, she was a resident at Brethren Care. Services were by Rev. Arden Gilmer, pastor of Park Street Brethren Church, of which Mrs. Baer was a member.

update

Goldenaires

Lois and Owen Kibler, 51st, February 19. Members of the South Bend First Brethren Church.

Mr. and Mrs. Ralph Crushong, 50th, February 16. Members of the Linwood Brethren Church.

Cletus and Frances Ulbricht, 52nd, February 16. Members of the South Bend First Brethren Church.

Lucien and Mina Green, 53rd, February 12. Members of the South Bend First Brethren Church.

Mr. and Mrs. Sherman Provines, 64th, February 10. Members of the Roann First Brethren Church.

Catherine and William Yoder, 56th, February 5. Members of the South Bend First Brethren Church.

Mr. and Mrs. Charles Blacksten, 54th, February 2. Members of the Linwood Brethren Church.

Ray and Mabel Warren, 62nd, January 18. Members of the North Manchester First Brethren Church.

Ethel and Virgil DeMike, 58th, January 16. Members of the South Bend First Brethren Church.

Mervin and Gladys Hinsch, 58th, January 16. Members of the South Bend First Brethren Church.

Mr. and Mrs. Preston Myers, 52nd, January 15. Members of the Linwood Brethren Church.

Rev. and Mrs. Hays K. Logan, 55th, January 12. Members of the Linwood Brethren Church.

Mr. and Mrs. Webster Foor, Sr., 60th, December 30. Members of the Berlin Brethren Church.

Membership Growth

Cerro Gordo: 3 by baptism, 4 by transfer

New Paris: 2 by transfer

Peru, 1980: 35 by baptism, 7 by transfer

Peru, January 1981: 5 by baptism

ANNOUNCEMENT OF POSITION OPENING

Position: Technical Services Librarian at Ashland College.

Duties: Responsible for the cataloging and processing of library materials, supervision of acquisitions procedures, and some book selection. Supervise staff of two.

Qualifications: ALA-MLS; knowledge of AACR, AACR2, L.C. Classification and subject headings, and OCLC System. Knowledge of a foreign language desirable.

Salary minimum: $12,000, 12 month contract, TIAA/CREF, generous vacation and other fringe benefits.

Position available: July 1, 1981.

Deadline for applications: May 1, 1981. Send letter of application, resumé, including names of reference to:

Dwight W. Robinson, Director
Ashland College Library
Ashland, Ohio 44805

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Want to become a better teacher?

Who doesn't? Gospel Light Publications is helping by revising its curriculum materials (beginning in the fall of 1981) for greater teacher effectiveness.

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If you are presently using Gospel Light material, you'll learn how the materials are being improved to give you greater ease in lesson planning . . . and how it will help you help your students learn the timeless truths of God's Word.

Or, if you're using some other Sunday school materials, it will give you a convenient opportunity to get acquainted with Gospel Light—one of two Sunday school curriculum lines endorsed by the Board of Christian Education for use in Brethren churches.

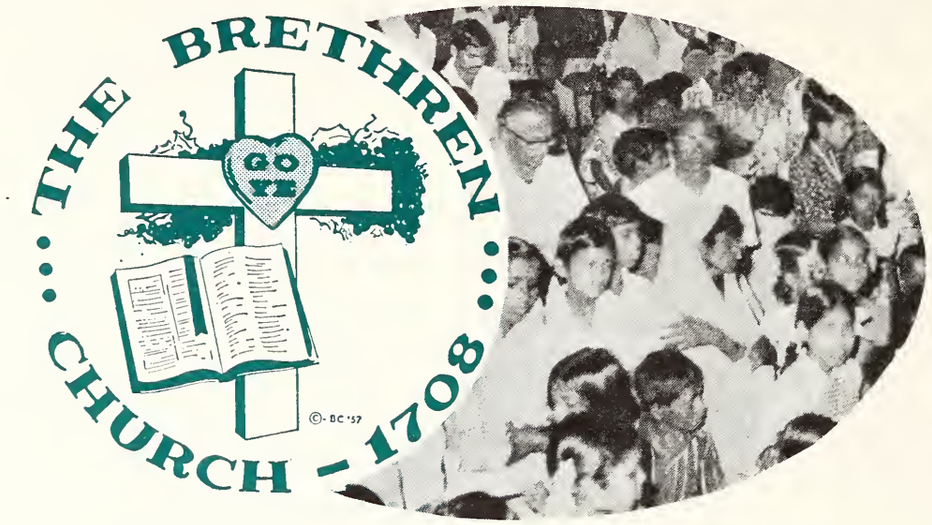
Receptions are scheduled for 7:00 p.m. (and will last about two hours) at the Brethren church at each of these locations:

March 17—Brandon, Florida
March 30—Winding Waters, Elkhart, Ind.
April 1—Peru, Indiana
April 14—Miami Valley (site to be announced)
April 20—St. James, Maryland
April 22—Johnstown, Pa., Second
May 4—Smithville, Ohio

Plan to bring your whole teaching staff. For more information, contact Ron Waters or Pat Dovey at

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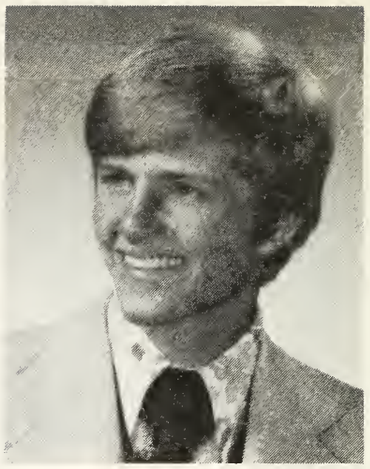
The Brethren Evangelist

Funderburg Library
MANCHESTER COLLEGE
North Manchester, IN 46962

April 1984



BYC BRIEFING



A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

Next month is a special month for Brethren Youth, for May is Youth Month in the Brethren Church. To highlight this emphasis on Brethren Youth, our national BYC Council has proclaimed Sunday May 17, 1981, as **CRUSADER SUNDAY**. May 17—I mean CRUSADER SUNDAY—is intended to be a day on which pastors, congregations, youth, in fact the entire denomination, will be involved in an event to:

(1) Use the gifts of the youth in the worship service or services for that day;
(2) Create an awareness of BYC across the country in each of our Brethren churches;
(3) Receive support for our National BYC Ingathering.

Although the BYC Council has proclaimed May 17 as CRUSADER SUNDAY, we have not designed a specific program for that day. The design of your special service is up to you. I am anxious to hear about all the creative services and programs you use for your CRUSADER SUNDAY.

The BYC Counsel, with the endorsement of the Director of Christian Education, has set May 17 apart in hopes that the whole denomination will become involved. We hope you will participate. There is no penalty if you don't, but it sure will be a neat way to pull together during Youth Month. And it will really be edifying to share our experiences when we come together in August for our National BYC Convention, too!

I mentioned above that one of the goals of CRUSADER SUNDAY is to receive support for our National BYC Ingathering. To achieve this goal, the BYC Council is asking each member of the Brethren denomination to bring a dollar to church services on May 17 for a special offering. Each of these dollars will go towards our Naitonal BYC Ingathering at our BYC Convention this summer. This money will then be used to assist the Summer Crusader Program and to help buy a car for the Kumars in India.

Begin to make plans now, not only for CRUSADER SUNDAY, but for all of Youth Month as well. Pastors will be receiving further information about implementing CRUSADER SUNDAY. It is so important for both adults and youth to be working together. It is even more important for us to put the Lord in control of our plans.

A goal of mine as BYC Moderator is to provide Brethren Youth Crusaders all they need to know about BYC organization and activities. Adults need to know, too, because they are providing leadership, encouragement, and support. Aside from the District and National structure of BYC, National Conference, and our National Projects from year to year, BYC is you (youth and adults) and what you do with your groups throughout the year in serving Jesus our Lord.

I encourage you to send the BCE office a report of your youth activities. If you can, include a snapshot or two as well. Finally, if there is anything you need help with or have questions about, please let us know by dropping us a note at the BCE office.

I hope and pray that May will be a month of special blessing for the Brethren. Christ included all of us when He said, "We must work the works of him who sent me, while it is day; night comes, when no one can work" (John 9:4, RSV).

Youth Director Wanted

The Lathrop Brethren Church is in the process of seeking a Youth Director. This ministry, for the present time, would probably have to be similar to a "tentmaker ministry." The Lathrop Brethren Church has voted to pay $50.00 per week towards this ministry. Also, the church is in complete unity in pursuing this area of ministry.

The Lathrop Brethren Church has the potential for a fantastic youth program. The church is in the process of a building program, and the new facilities will greatly enhance this ministry. The need for a dedicated person or couple is great in this area.

We are positive that God has someone prepared and ready to serve in this ministry. Please be in prayer with us.

If you are interested or have any questions regarding this area of ministry, please feel free to write or call Pastor Kenneth Sullivan or one of the deacons.

Rev. Kenneth Sullivan
P.O. Box 475
Lathrop, CA 95330
Phone: (209) 858-2279

Deacon: Bill Hubble
P.O. Box 253
Lathrop, CA 95330
Phone: (209) 858-2467

Deacon: Ralph Kullman
P.O. Box 133
Lathrop, CA 95330
Phone: (209) 858-2348

The Brethren Evangelist

In its 103rd year of ministry to Christ and the Brethren Church.

THE BRETHREN EVANGELIST
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Unsolicited manuscripts are also welcome. However, the publisher assumes no responsibility for return of unsolicited material not accompanied by a stamped, self-addressed envelope.

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Cover

For, lo, the winter is past . . . the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtledove is heard in our land.

Song of Solomon 2:11-12

Vol. 103, No. 4 **April 1981**

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Rev. Jack L. Oxenrider considers the basis of our belief in the resurrection of Jesus Christ.

6 Berlin Brethren Church Celebrates One-Hundredth Anniversary
Mrs. Donna Paul gives a brief history of the Berlin Brethren Church and tells how the church is celebrating its hundredth anniversary.

10 Understanding Your Pastor
In this second part of a three part series on "the care and nuture of pastors," Rev. Frederick J. Finks calls on church members to show love and understanding to their pastors.

World Relief

12 Live Simply; Live Justly
By living more simply ourselves, we can promote justice for the poor of the world, says Mrs. Erica Weidenhamer.

14 Twelve Samples of World Relief Action
Examples of what our offerings to World Relief are helping to accomplish.

15 Brethren World Relief Resource Book
This book, prepared by the Brethren World Relief Board, provides Brethren with pertinent information about the various facets of our World Relief program.

16 On the Other Hand . . .
This report of desperate conditions in six African countries reminds us that we cannot be satisfied with past accomplishments through World Relief.

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A statement on just and simple living for evangelicals, prepared by the International Consultation on Simple Lifestyle.

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He Is Risen Indeed!

by Jack L. Oxenrider

WHAT issue of life and faith is more closely related to the redemption accomplished by Jesus Christ than His resurrection? It is an issue of concern and importance regardless of our theological persuasion, our church tradition, or our contemporary culture.

The Apostle Paul said of Jesus' resurrection, "If Christ has not been raised, then our preaching is in vain and your faith is in vain. . . . If Christ has not been raised, your faith is futile and you are still in your sins" (I Cor. 15:14, 17, RSV).

Willi Marxsen, Professor of New Testament at the University of Munster in Germany, says:

> *In all the discussions which at present occupy our churches and our theology, the question of Jesus' resurrection plays a decisive part; one might even say the decisive part. . . . If Jesus' resurrection is a matter of uncertainty, faith will be a matter of uncertainty too, and in the same degree.**

Because of the importance of the resurrection to our Christian faith, I would like to consider the basis of our belief in this most significant event. In doing so, I will address myself to three specific areas:

I. Jesus Is Risen: The Historical Event.
II. Jesus Is Risen: The Post-Resurrection Appearances.
III. Jesus Is Risen: The Movement Continues.

I. Jesus Is Risen: The Historical Event

When the Scriptures speak of Christ's resurrection, what they talk about first of all is an empty tomb. It is the record of Scripture that the tomb which had contained the body of Jesus was empty. We find that record in Luke 24:3, Mark 16:6, Matthew 28:6, and John 29:6-8. Each of these passages records that the tomb was empty.

The careful student of Scripture will be quick to acknowledge that nowhere does the Bible say that there were witnesses to the resurrection event. To put it another way, Scripture does not say that anyone saw, or claimed to have seen, the physical body of the dead Jesus come back to life.

The Scriptures simply declare that the tomb was empty. There were no eyewitnesses of the resurrection event. There were no television cameras to video tape Christ's rising. There

*Willi Marxsen, *The Resurrection of Jesus of Nazareth* (Philadelphia: Fortress Press), p. 12.

Rev. Oxenrider is pastor of the Jefferson Brethren Church, located near Goshen, Indiana.

were no diagnostic sensors to pick up any movement of His body. No reporters were sitting around with notebooks, writing down what they observed. The Scriptures simply state that the tomb was empty.

According to Matthew's Gospel, an angel was sitting outside the tomb and announced to the women the good news that "He is not here: for he is risen, as he said" (Matt. 28:6). But Matthew doesn't say that the angel saw the resurrection take place. The Gospel writer only reports that the angel announced why the tomb was empty.

The Scriptures report various attempts by others to explain the empty tomb. According to John 20:13, Mary Magdalene thought that somebody had taken the body of Jesus. The tomb was empty! What could have happened? She concluded that somebody had taken the body.

The Jewish leaders said that the disciples had stolen the body of Jesus. They maintained that the empty tomb was all a conspiracy.

But the explanation that the Scriptures give is that Jesus had risen, that He had risen from the dead. This is a statement of faith. It was the statement of faith of the early apostles, of the early church, of the church throughout the ages. And it is the statement of faith of the church today, **that Jesus is risen**. This statement of faith is a historical statement. **Christ's body was transformed and resurrected. He really lives**!

II. Jesus Is Risen: The Post-Resurrection Appearances

The Scriptures record the historical fact that the tomb which held the body of Jesus was empty. The Scriptures also present a statement of faith which explains the empty tomb: He is risen. Again we must admit that nowhere does the Bible declare that anyone actually saw the resurrection take place. But the Scriptures do report that there were witnesses to the risen Christ! **There were numerous people who saw Jesus Christ alive after the crucifixion, after his death, after his burial. He is alive!** Jesus Christ who died on the cross is alive! He appeared to many witnesses.

One of the first witnesses was Mary Magdalene. Mary went to the garden, to Jesus' tomb. She went in grief, in shock, in anguish. What did she find when she approached the tomb? She found it empty! "They have not only killed my Lord, but they have stolen his body!" she thought. This sent her into yet deeper spirals of grief. It was in the midst of this grief, this anguish, that the risen Christ appeared to her and called her to faith (John 20:11-18).

Later two people were walking on the road to Emmaus. They had been followers of Jesus. They were sure that He was the Messiah, the one to deliver Israel. As they walked they were very depressed. But in the midst of their depression, the living Christ appeared to them and called them to faith (Luke 24:13-33).

Then there was Peter, the aggressive disciple. Peter had always had an answer for everything. He was also quick to action—he had cut off the ear of one of the Temple guards who came to arrest Jesus. But Peter had also denied Jesus three times. Now he was full of rage because of the crucifixion. He was angry at the Jews; perhaps he was angry at Jesus; and he was certainly angry with himself. In the midst of this anger, he met the living Christ. And Jesus called him to faith (Luke 24:34).

And what about the other disciples? They were in a state of unbelief. They had been shocked. They had begun to question if Jesus was really the Christ. Mark notes that their hearts were hardened because of the events of those days. They had become cynical. They thought, "We have given three years of our lives to this movement, and now it's dead; it's going nowhere. We'll take care of ourselves. Who cares about anything else."

It was in the midst of this hardness, this cynicism, that the living Christ appeared to them and called them to faith (Mark 16:14).

Let us also take note of Thomas, the doubting disciple. He simply did not believe that Jesus had risen. He thought it couldn't be true. Things like this don't happen. He was full of a spirit of unbelief, of negativism. But in the midst of Thomas's negative, self-defeating attitude, the living Christ appeared to him and called him to faith (John 20:24-29).

And let's not forget Saul, who later became Paul. Saul was a legalist and a persecutor of the church. Yet at the height of his legalism, at the height of his obsession to persecute the church, the living Christ appeared to him also



and called him to faith (Acts 9:1-22).

No one saw the resurrection event, but many, many witnesses saw the living Christ and were called to faith. Christ appeared to many witnesses.

III. Jesus Is Risen: The Movement Continues

Jesus is alive! He is alive today! He not only appeared and called people to faith in the first century. He calls men and women to faith today. Jesus Christ who died and was buried is alive. He continues to speak to us, to challenge our lives, to call us to faith.

> *He was born in an obscure village, a child of a peasant woman. He grew up in another village where as a young man He worked in a carpenter shop. At the age of 30 He became an itinerant preacher. He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never lived in a big city. In His life He never traveled more than 200 miles from the place where He was born. He did none of the things usually associated with greatness. He had no credentials but Himself.*
>
> *When He was 33 the tide of public opinion turned against Him. He was turned over to His enemies. His friends denied Him. He went through the mockery of a trial. He was nailed to a cross between two thieves. While He was dying, His executioners gambled for His clothing, the only property He owned on earth, and when He died He was laid in a borrowed grave at the pity of a friend.*
>
> *Nineteen centuries have come and gone. Today He is the central figure of the human race. The leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever met, all the kings that ever reigned have not affected the life of men on earth as much as this one solitary life.*
>
> *(Anonymous)*

Jesus Christ who died is alive! Jesus Christ is alive and calls men and women to faith. Jesus Christ is alive and His movement goes on today! **The call of faith is through the resurrection. Faith which points beyond the empty tomb, to the living Christ**. That faith is power and strength for life.

With whom do you identify? Do you identify with Mary in the midst of her grief? Do you identify with the two on the road to Emmaus, in the bonds of depression? Do you identify with Peter, in angry rage? Or perhaps with the disciples, in hardened cynicism? Or even with Saul, in rigorous, self-righteous legalism? Jesus calls men and women to faith today, just as He did then. Amid your struggles of life, Jesus Christ is calling you to faith! He is calling you to faith today. [†]

Berlin B
Celebrates One-H

THIS is a special year in the life of the Berlin, Pennsylvania, Brethren Church, for 1981 marks the 100th anniversary of the congregation. The church had its official beginning on January 1, 1881, when a council meeting was held in the Beachdale Church near Berlin. At that meeting an organization was formed and W.H. Menges was named clerk.

The history of the Berlin congregation is of signigicance to the entire Brethren Church, for it was here, in August 1881, that Elder Henry Holsinger passed through the trial which resulted in the formation of the Brethren denomination.

On January 29 of the same year, the Brethren met in Council again, this time in the Disciple Church. At this meeting they unanimously agreed to build a meeting house in Berlin.

A plot of ground was purchased on Main Street from Samuel Forney, who agreed to contribute $100 toward the new building. Work began early in the summer, and dedication of the white frame church building was held on December 8, 1981.

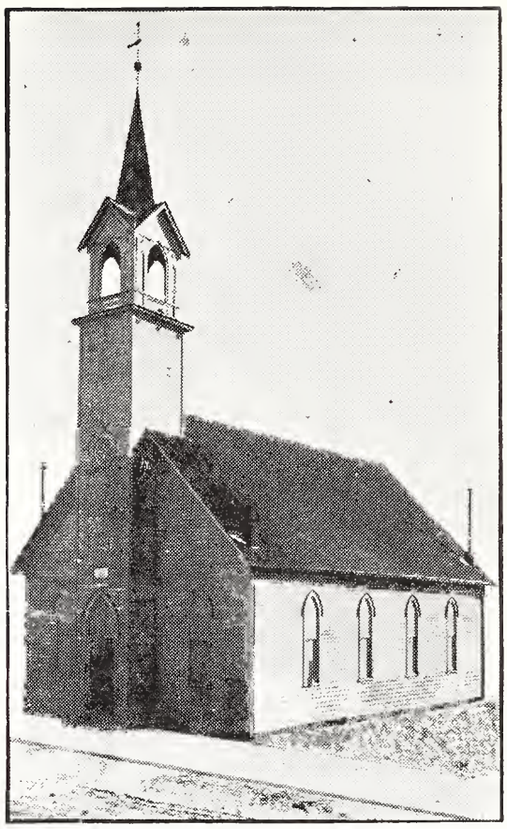
Early pastors

Elder Henry R. Holsinger was the first pastor of the Berlin congregation. He was followed in succeeding years by Rev. J. H. Knepper and Rev. A. D. Gnagey. In 1884 Rev. S. W. Wilt became the pastor, and the following year Rev. Knepper returned. Rev. J. D. McFaden began his ministry in 1891, and he was succeeded by Rev. B. C. Mumau in 1894. Rev. Knepper returned for his third term as

Mrs. Paul is a member of the Berlin Church and secretary to the pastor.

thren Church
ndredth Anniversary

by Donna L. Paul



The first church building

pastor in 1894 and served until 1898, when Rev. M. C. Meyers became pastor.

In 1900, Rev. P. M. Swinehart began a two-year pastorate. He was followed by Rev. L. A. Hazlett, then by Rev. J. L. Bowman. Rev. Bowman served for five years, from 1903 until 1908, when Rev. David Flora assumed pastoral duties. Rev. L. O. Hubbard began a three-year pastorate in 1910.

Rev C. E. Kolb came to Berlin in 1913. He was followed by J. F. Watson in 1915, who in turn gave way to Rev. I. B. Trout in 1918.

New church building

During the pastorate of Rev. W. C. Benshoff (1920–1929), the need for more space became apparent, and plans were made for building a new church building. The frame church was moved to the rear of the lot (where it still stands), and on May 31, 1925, Pastor Benshoff laid the cornerstone for the new building. The congregation began holding services in the social rooms of the new building on February 7, 1926, and the edifice was dedicated April 25, 1926.

Rev. Albert Lantz began serving the Berlin congregation in 1929. He was followed in 1932 by Rev. N. V. Leatherman. During Rev. Leatherman's years of service, on January 4, 1942, a note-burning ceremony was held marking the end of the indebtedness on the church building.

In 1943 Rev. S. M. Whetstone became pastor. During his pastorate the congregation dedicated a set of chimes. These were a gift of the J. H. Glessner family in memory of their daughter, Sara Jane.

Rev. Percy C. Miller began serving the congregation in 1948. He was followed in 1952 by Rev. Lyle Lichtenberger. Then, in 1956, Rev. Ralph E. Mills became the pastor, a position he still holds.

In 1960 a brick parsonage was erected next to the church building. Two properties adjacent to the church were also acquired, and a church parking lot was paved in 1962.

During its 100th anniversary year, the Berlin congregation is planning many special services. The first of these, "Denominational Sunday," was observed March 22. Rev. William Kerner, Director of Pastoral Ministries for the Brethren denomination, was the guest speaker at the morning worship service on that day.

During April the emphasis will be on Easter. Special services will include Communion Services on Good Friday and



The cornerstone for the present church building was laid May 31, 1925. Participants in the ceremony were (left to right) W. C. Benshoff, pastor; C.E. Van Order, financial secretary; and Ezra Stull, stone mason.

Easter evenings, an Easter sunrise breakfast, and Easter morning services. Also during April the Golden Age Sunday school class will take part in the worship services. Class members will relate interesting items of church history. Mementos of some of these events will be included in the new church trophy case now under construction.

In May the emphasis will be on youth. Anniversary celebrations will include a mother and daughter banquet (with the Sisterhood girls in charge of meal arrangements), graduation Sunday, and Mother's Day services. Youth activities will include a poster contest, skating, and a service at the grave of Rev. H. R. Holsinger in the Berlin cemetery. The Lamplighters Class (college age) will serve as greeters and assist with youth activities.



The Berlin parsonage and church building.

The highlight of the year will be June 7, when Anniversary Sunday will be observed. Following the morning services, a special dinner for members and friends of the congregation will be held at the Berlin Community Building. Then on June 14, a historical presentation of the Little White Church will be given, followed by an open house at the parsonage.

In July Dr. Kenneth Markley from Narramore Christian Foundation will be the guest speaker. The Young Adult Class will be in charge of services.

In August the Woman's Missionary Society will present a missions program with Rev. Kenneth Solomon, Brethren missionary to Colombia, speaking. Evening Bible school and a Sunday morning VBS closing service will also be a part of the August celebration.

During September an outstanding musical group will present what is planned to be another high point of the year.

The Christian Pioneer Class will be in charge of the October schedule. They will honor older members of the congregation.

Then in November the Willing Workers Class will be responsible for the anniversary celebration. Included in the month's activities will be the annual father and son banquet on election day.

The Berlin congregation invites Brethren to attend any of these anniversary services, and especially the Anniversary Sunday on June 7.



Interior view of the sanctuary.

The Berlin Brethren Church has produced from among its sons eleven ordained ministers of the gospel:

John H. Knepper
Alvin A. Cober
W. H. Stahl
J. Wesley Platt
Albert B. Cover
David C. White
Woodrow B. Brant
Joseph R. Shultz
Robert L. Hoffman
Ronald B. Ritchey
John C. Shultz

From among the congregations daughters have come three overseas missionaries:

Charlotte Hillegas Jobson
Regina Hendershot Rowsey
Kay Sarver Winfield



the salt shaker

by Alvin Shifflett

The Pursuit of Happiness

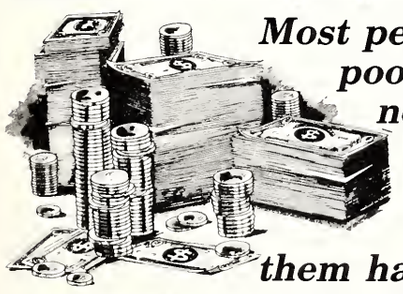
APART from Providence, whatever happens to you is a consequence of your conscious and unconscious thoughts.

Someone has said that "you are what you eat." If that be true, our new President, who likes jellybeans, may become one! Some would probably agree.

I would rather believe, "For as [a man] thinketh in his heart, so is he" (King Solomon). That takes us back to my original premise, that apart from Providence, whatever happens to you is a consequence of your conscious and unconscious thoughts.

For centuries scholars and philosophers have attempted to establish a definition of reality. Still, the most brilliant argument will not convince a miserable man that he ought to be happy.

The American Dairy Association once sponsored an advertising campaign stressing the theme, "There's a new you coming every day." The ad stressed proper nutrition (drinking milk), since our body generates millions of new cells every day.



Most people, rich and poor, think they need 15% more money than they now earn to make them happy.

A television preacher stresses, "Something good is going to happen to you." I believe it is Pat Boone who suggests that we should "look for a miracle every day."

As a teenager I read the book **The Power of Positive Thinking.** It certainly affected me. Norman Vincent Peale, the author, has become wealthy by preaching the gospel of the power of positive thinking. "Is the eight ounce glass containing four ounces of water half full or half empty?"

The point these positive thinkers make is this: "While you have only limited control over your future environment, you have absolute control over your attitude toward it."

"As a man thinketh in his heart, so is he," is a mouthful of truth. Abraham Lincoln was very perceptive when he commented, "I have about decided that people are just as happy as they decide they want to be."

Many of the discouraged financiers who jumped from window ledges during the crash of 1929 were far from penniless. Then why did they jump? I can only conjecture, since the jumpers are dead, but I think they believed that life wasn't worth living without the enormous wealth they once enjoyed. The thought of becoming ordinary citizens when they were used to being extraordinary was too much for them. So they jumped!

A Columbia University professor conducted research on how much money it would take to make people happy. Both rich and poor participated in the research. The final report revealed that most people thought they needed at least 15% more than they currently earned to make them happy. If that shocks you, think what it would be like to live on 10% less than what you're presently receiving.

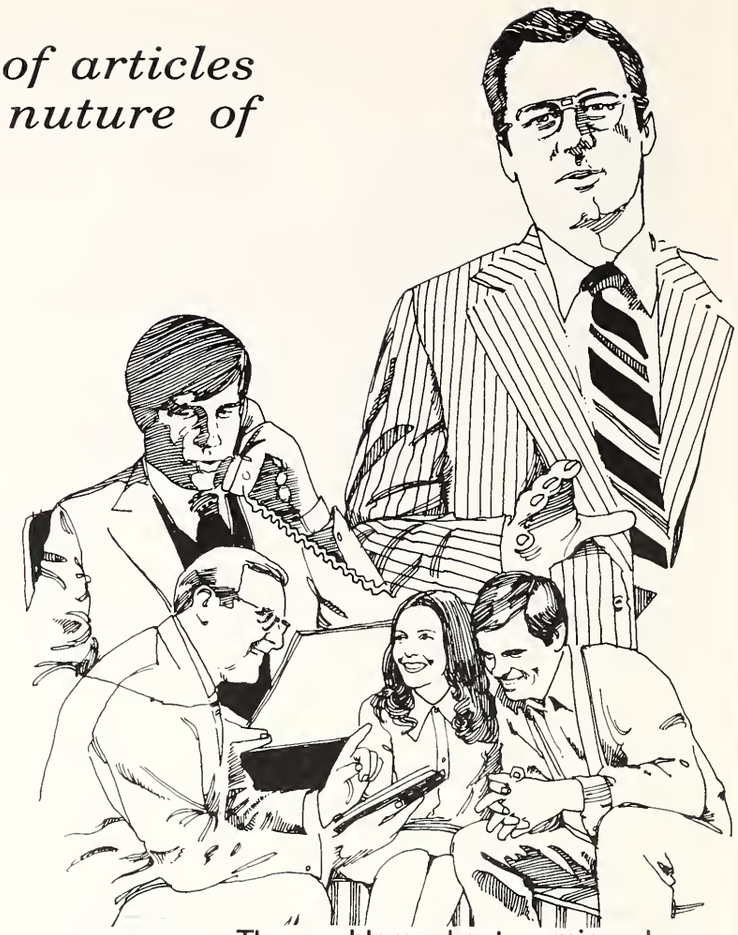
With the present maddening "pursuit of happiness," perhaps mankind will go the way of the ancient dinosaurs. Unable to adapt to a changing environment, they became extinct.

This may also explain the prevalent "Enoch theological hope," so readily embraced by many church people. "Enoch walked with God: and he was not; for God took him." It's far easier to have God take you than it is to pay taxes, or to walk in a world of dying dinosaurs. [†]

Part II of a three part series of articles dealing with "the care and nuture of pastors."

Understanding Your Pastor

by Frederick J. Finks



THE phone rang at 6:45 p.m. When I answered it, a familiar voice spoke at the other end of the line. I responded quickly, saying, "Can I call you back in a few minutes?" Then I hung up.

Several hours later I remembered I hadn't called back. I also realized that I had been rude before. I needed to apologize for my rudeness and also for not getting right back as I had promised. Fortunately, the person was understanding and forgave easily. Praise the Lord! Some people wouldn't have been so forgiving. But then some people don't understand what goes on in the life of a pastor.

Some days are worse than others. One particular day a short while ago went like this:

> Arrived at the office at 7:30 a.m.—a typical morning routine. Prayer time 8:00–8:20 with my associate—also typical of our day. But from then on everything seemed to break loose. The phone rang off the hook with people needing help. Someone lay critical in the intensive care unit of the hospital. Someone else needed help with a drug and alcohol problem that had landed him in 2 Northwest (our psychiatric unit). A marriage was on the rocks—the couple needed help and they needed it now. I had a luncheon appointment that needed to be kept; a friend was struggling with business pressures. The problems kept coming. I finally dragged home for a quick bite to eat with the family, then left them behind as I headed off to an evening meeting.

Routine? No, not routine. But not out of the ordinary either. Typical days are few and far between. But would I trade the job? Not on your life! I am a pastor, and I do what I do out of love for my people. I don't view it as my job. If I did, somebody would get hurt. It's my ministry. I go because my people need me. I go at all times of the day and night. It is not uncommon for the phone to wake me in the middle of the night with someone calling who needs my help.

I'm not complaining! All I ask is for understanding for me and other pastors. I read recently of a lady who got mad at her pastor because he failed to greet her warmly one day. She later discovered that he had been dealing with people's problems all day and that he was trying to decide how to tell a family that their loved one had died.

Let me tell you, sometimes it's hard to be warm and friendly when you are physically, mentally, and even spiritually exhausted. But we try! Sometimes we succeed; other times we don't. Please understand and learn to forgive.

Pastors and their families

What about understanding your pastor's family life? Among professional people, pastors now rank third in frequency of divorce. Third—that's scary! But marriages of pastors do break up. Here's some information to help you understand why.

Dr. Finks is pastor of the Winding Waters Brethren Church, Elkhart, Indiana.

Part I of this series, entitled "Pastors Are People Too!", appeared in last month's **Evangelist**. *Part III, dealing with pastoring the pastor, will appear next month.*

Your pastor is at your disposal twenty-four hours a day, seven days a week. No matter when or why you need him, he comes when he's called.

I'll never forget the words of my son just a few months ago after I answered the phone and had to head out to help a family in need. "Why do you have to be the preacher? We never get to do what you promised."

Now that's not totally true. But it was true that evening. We had planned to do something as a family, and now it was messed up. Even though I promised them another time, I still hurt as I walked out the door that evening.

Many preachers' kids rebel at the pastoral life. They need time too. Early in my pastoral ministry a fellow pastor shared these words: "What does it profit a man if he wins a thousand persons and loses his son." I have never forgotten those words.

I'm not the world's greatest dad, but I do try to spend time with my family. When planned family activities get messed up, we replan and I make time. My congregation understands this, and I'm thankful to God for that. They understand how important my family is to me and to my ministry, and they are very supportive.

In last month's article I said that pastors are people too. When was the last time you asked your pastor to play tennis or golf? When did you last invite him to a party with other friends or ask him to join you for dinner at a restaurant? When did you offer him your cottage or cabin so that he could get away from it all?

I'm one of the fortunate ones. I have to turn down more offers than many pastors get. If I played tennis, golf, or racquet ball every time I was asked or accepted every dinner or party offer, I'd get nothing else done. My people at Winding Waters really understand that I'm one of them and that I enjoy being with them. One of the best Christmas gifts I ever received was when one of the church families gave my family complete use of their new pool on my day off each week. How kind and considerate!

Pastors need understanding in their preaching, too. One Sunday I walked out of the pulpit knowing I had blown it. And I had! Even my wife later confirmed it. But no one complained. And no one left the church to look for a better preacher.

Pastors and their preaching

People need to understand that pastors can't all be Billy Grahams, Oral Robertses, or Robert Schullers. I realize that on most Sunday mornings some of my people have already heard these notable preachers on their TV's before coming to hear me. Well, I'm not going to even try to compete with these men. For one reason, I can't! Rather, I concentrate on my own style and delivery. Sometimes my sermons are great, sometimes mediocre. But I'm loved no matter how I preach. And that's important.

After a recent service, one gal came up and said, "I thank God for bringing us to this church. We have grown so much in the last two and one-half years." It is not uncommon for me to receive hugs and kisses and hearty handshakes for no other reason than being me. What a great feeling that is!

Paul said it well: "But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another" (I Thess. 5:12-13, NASB).

Seek to understand your pastor, his duties, his obligations, his own burdens as well as the burdens of others he bears, his frustrations, and his fears. Understand him as a fellow struggler in the faith. Learn to reach out to him and to love him. Believe me, he needs you! [†]

"Seek to understand your pastor Understand him as a fellow struggler in the faith. Learn to reach out to him and to love him."



Pastor Finks (left) with two members of his congregation.

Live Simply; Live Justly

by Erica Weidenhamer

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth (I John 3:17-18, RSV).

LIVING simply is not merely living cheaply, though by practicing thrift we are enabled to give more for evangelism and relief. But now and then living simply may mean paying **more money.** "It may mean buying better quality—leaving behind repetitive purchases of discount house junk for one expensive, well-made, thoughtfully designed tool that will last. Increasingly it means asking questions such as: Where did this come from? Who benefited and who got hurt in its production? Ought I to be gloating over its cheap price, or not buying it at all?"[1]

Too often we are unaware of the **abuses of the poor** in the Third World countries.[2] As a result, we contribute to this abuse by buying products that have been produced or grown at the expense of the poor. Cash crops such as coffee, cocoa, sugar, carnations, and bananas, sold here in the United States and in other Western nations, are produced on land in Third World countries where food for the people could be grown. It is not only our demand for these products that harms the welfare of the poor, but our overconsumption of these and many other natural resources.

Overconsumption is common in the United States, so much so that the American Medical Association tells us that 40% of our population is overweight.[3] The National Cancer Institute warns us that our high-meat diet may be killing us. Yet despite our own wealth of resources, we have moved into Third World countries and taken theirs as well. According to Ronald Sider, between 1968 and 1972 we imported more than two times as much food **from** the Third World countries as we exported **to** them. In 1972, we, as Americans, were consuming 1,850 pounds of grain per capita directly and indirectly through meat, while the Third World consumed only 400 pounds of grain per capita for that same year.[4]

Statistics speak loudly of the **exploitation of the poor**. Even though Third World countries have a vast wealth of raw materials, mineral resources, and laborers, more than 50% and as high as 95% of their populations live in obscene poverty.[5] Infant mortality in most Third World countries varies between 9% and 20% of live births, compared with 1.8% in

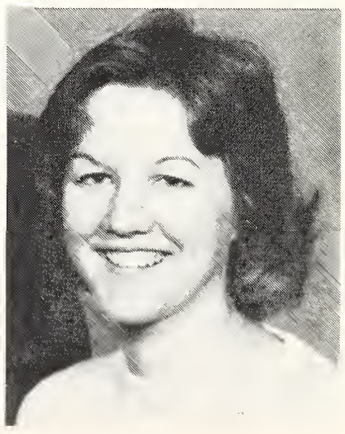
[1]Doris J. Longacre, *Living More With Less* (Scottdale, PA: Herald Press, 1980), p. 76.

[2]Third World countries are the 100 developing nations of Latin America, Asia, and Africa. They have raw materials, but not industry. Or if they have industry, it is not under their control.

[3]Ronald J. Sider, *Rich Christians in an Age of Hunger* (Downers Grove, IL: Inter-Varsity Press, 1977), p. 44.

[4]Sider, p. 43.

[5]*Sharing Global Resources*, a filmstrip produced by NARMIC, a research program of the American Friends Service Committee.



Erica Weidenhamer is a special education public school teacher, a member of the Park Street Brethren Church in Ashland, Ohio, and a new member of the Brethren World Relief Board.

the United States. If starvation isn't the prominent cause of death, malnutrition and its side effects are. In the Philippines, 60% of all children between 2 and 13 years old are malnourished, lacking either sufficient calories, sufficient vitamins and minerals, or both. Thus, our overconsumptiveness is not only harmful to our health, it is usually made possible at the expense (exploitation and abuse) of the poor in other lands. Blantant injustice, of which Christians should have no part!

The **examples of actual exploitation** are numerous. Many multinational corporations (usually based in the United States), take advantage of these countries—hungry countries that will do almost anything to survive. Two specific examples of corporations such as these are the Nestlé Corporation (which also owns Underwood, Libbey, and others) and the Del Monte Corporation.

Nestlé Corporation has been marketing an infant formula which they know cannot be prepared properly under Third World conditions. According to the July 1980 issue of **Sojourners** magazine, Nestlé and eight other corporations have repeatedly violated marketing practices agreed to at a United Nations-sponsored conference. Two hundred such violations in 33 different countries have occurred since January 1980.

In 1975, Del Monte (along with United Brands, and Castle and Cooke fruit corporations) controlled 90% of the marketing and distribution of bananas. Facing an increase in banana export taxes to $1 per crate, these three corporations bribed Central American government officials and pressured these countries into accepting a lower rate. One by one the countries gave in after one company just stopped cutting bananas and another let 145,000 crates of bananas rot on the docks.[6] These are only two of countless examples of injustice against these poor countries.

Many corporations use the Third World as a dumping ground for products that are banned in the United States because of hazardous effects. Products such as pacifiers that can choke children, birth control pills that are untested, and nuclear waste are just some of the things dumped on them. One of the keys to this problem is the tendency of United States citizens, including Christians, to consume too much—stimulated by belief in advertising. Have we been "squeezed into the world's mold" at this point?

Our overconsumption is not only harmful to our health, it is usually made possible at the expense of the poor in other lands.

Preferring to "ring in the new" and throw out the old, we carry on a hedonistic love affair with those **things which do not last**. Changing is not easy, but we must commit ourselves to the task. Christ called us to love our neighbor, and He is faithful to complete the good work which He has started in us. Through the leading of the Holy Spirit, we can live more lovingly and begin to seek justice for the poor, the oppressed, and the earth itself —not just satisfy our human appetites.

[6]Sider, pp. 163–164.

RESOURCES FOR LIVING SIMPLY

A discussion of living simply would in no way be complete without a list of resources. Living simply all alone can at times be tedious and hard to bear. But as we learn of the many others who are concerned and as we grow in conviction, **our joy in the simple increases and our desires for the things of the world dwindle**. Below are listed several good books and filmstrips that challenge the old way of thinking and nurture growth toward joy in the small and the commonplace.

These paperback books can be ordered through The Carpenter's Shop (709 Claremont Avenue, Ashland, Ohio 44805):

Bread for the World — by Arthur Simon
Rich Christians in an Age of Hunger — by Ronald Sider
Living More Simply — by Ronald Sider
Living More With Less — by Doris Longacre
More-With-Less Cookbook — by Doris Longacre
Beyond the Rat Race — by Art Gish
Food First — by Frances Moore Lappe
Diet For a Small Planet — by Frances Moore Lappe
Cry Justice: The Bible on Hunger and Poverty — Edited by Ronald Sider

The following filmstrips can be obtained from the Mennonite Central Committee (21 South 12th Street, Akron, PA 17501). Write for a free catalog which gives complete descriptions of these and other resources. These filmstrips are on free loan so that the user pays only return postage. Filmstrips marked with an asterisk are especially good.

Hunger in the Global Community
Bread for the World (filmstrips series)
Hamburger U.S.A.
Sharing Global Resources*
A Global City Kit
A World Hungry* (filmstrip series)
Beginning at Home
Guess Who's Coming to Breakfast

12 SAMPLES OF WORLD RELIEF ACTION

In addition to ongoing hunger and disease attack programs worldwide, World Relief responded to over 50 disasters in 1980. Emergency aid for natural and man-made disasters was channeled primarily through churches and missions in the affected areas, strengthening the witness of the local church and assuring that what was sent actually was received by the intended recipients. Great assurance!

Following are listed just 12 examples (one for each month) of what our Brethren offerings are helping to accomplish through the World Relief Corporation (of NAE). These specific examples were gleaned from a longer report of 60 entries which, even then, didn't include information about WRC's

(1) durable solutions programs around the world,
(2) refugee resettlement in the United States, or
(3) educational efforts to prevent disease and poverty.

We are thankful we were there when needed in 1980 through WRC.

January

Refugee relief continues in **HONG KONG** as medical care, personal witness teams, clothing, Christian services, and emergency "love buckets" meet the physical and spiritual needs of refugees fleeing Vietnam.

February

An initial grant of $15,000 was provided for desperate needs of **AFGHAN** refugees in PAKISTAN who escaped in the wake of war and Soviet invasion. Funds were channeled through the Salvation Army.

March

A World Relief freight payment enabled a shipment of shoes donated by the Assemblies of God to arrive in **NICARAGUA** for refugees, distributed by the Churches of Christ in Christian Union.

April

Relief funds for refugees displaced in **ZIMBABWE** (formerly Rhodesia), Africa, were made available through World Relief to a committee of churches in the Triangle, Buffalo Range and Chiredzi areas.

May

The World Relief-supervised Nong Chan landbridge completed distribution of 10,300 tons of seed rice and 33,000 farming tool packages to **CAMBODIAN** farmers. World Relief received a $1 million grant from the U.S. Government (World Food Program) for continuation of agricultural packet distribution.

June

Severe rainstorms in **JAMAICA**, including a flash flood which dumped 11 inches of rain in 24 hours, prompted World Relief to grant $3,000 for emergency relief supplies, channeled through the Jamaica Association of Evangelicals. Several barrels of vegetable seeds and 1,440 cases of high-protein food were also sent to assist in disaster prevention efforts.

July

Refugees from **EL SALVADOR** seeking refuge in HONDURAS were helped with basic survival supplies through a $5,000 grant. Twenty-five tons of high-protein food was provided to assist in feeding the Salvadoran refugees.

August

An allocation of $7,500 for emergency relief in Caloocan City, **MANILA**, was made to the Philippine Council of Evangelical Churches. Their homes gutted by fire, city residents were given blankets, food, mats, and shelter.

September

Emergency relief was provided to 230 families in northern **INDIA** following the worst flooding in that country since 1885. Eighteen to twenty feet of water made roads impassable for eight weeks, and over 200,000 people were left homeless. About $37,000 was given by World Relief for food, housing, and blankets.

October

Refugee relief in **SOMALIA**, Africa, continues as World Relief, in cooperation with Tear Fund/England, supports a medical team operating in the Amalo Camp with a population of over 10,000 people, of which 75% are women and children.

November

Typhoon Aring swept across north central Luzon, **PHILIPPINES**, destroying crops and injuring many in its path. World Relief granted $6,000 for medicines and food through the Philippine Council of Evangelical Churches.

December

World Relief responded to the earthquake in **ITALY** through the Assemblies of God and Conservative Baptist Foreign Mission Society, with an initial grant of $25,000 for emergency supplies including shelter, blankets, stoves, and medical care. World Relief's European representatives spent four days organizing that response.

BRETHREN WORLD RELIEF Resource Book

A SPECIAL PROJECT of our Brethren World Relief Board this spring was to provide every church with a new **Brethren World Relief Resource Book**—along with other literature to help prepare for World Relief month in April.

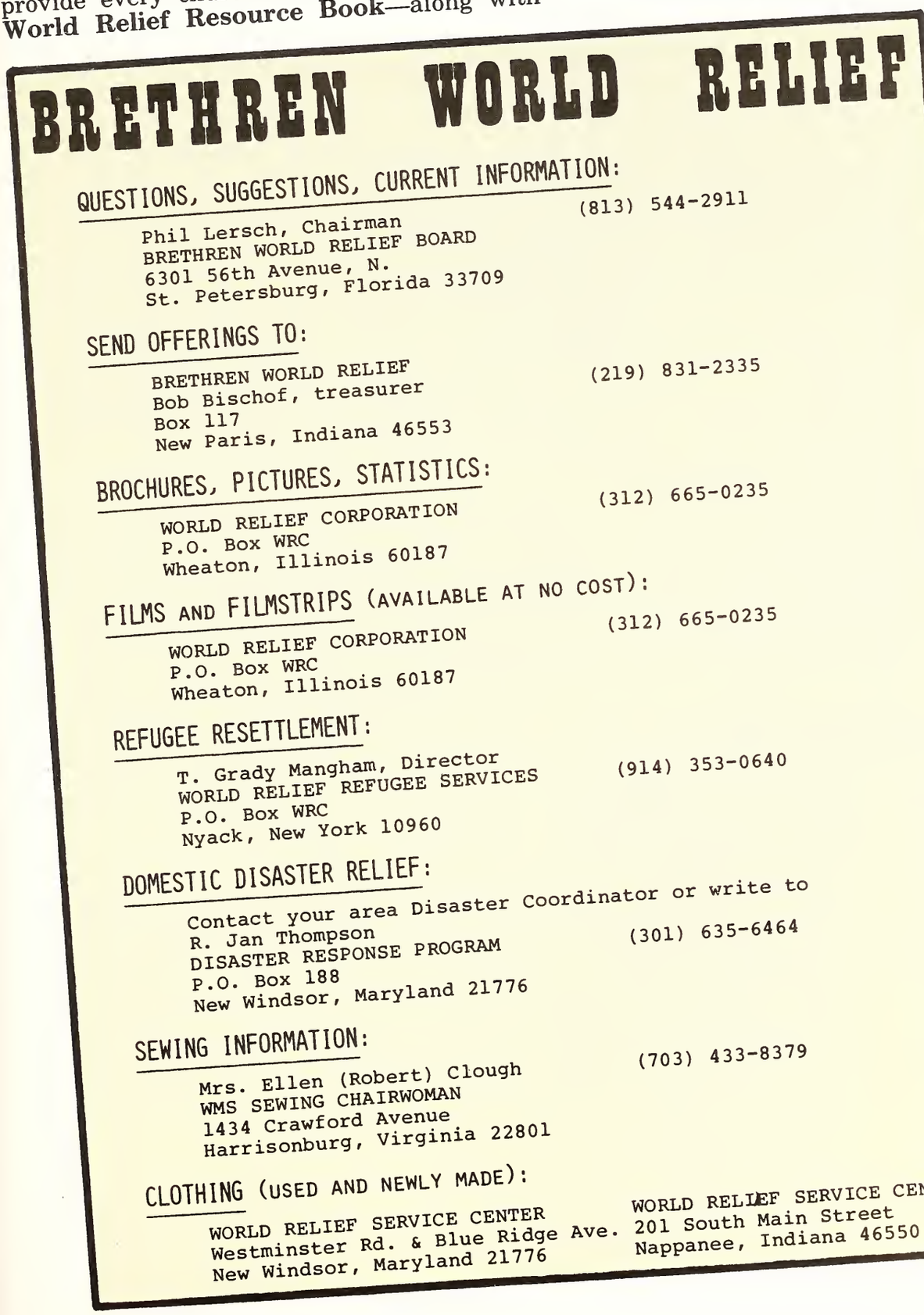
Because Brethren World Relief has so many facets, having pertinent information about every one under one cover should be helpful. The 22-page, loose-leaf book gives the name, address, a brief description, and sample literature for each of the following categories:

BRETHREN WORLD RELIEF
WORLD RELIEF CORPORATION
RESOURCES (films, filmstrips, books)
REFUGEE RESETTLEMENT
DOMESTIC DISASTER RELIEF
WORLD RELIEF SEWING

The $8^1/_2$ x 11 inch Resource Book pages are assembled in a bright orange folder—with a cover label like that at the top of this page. Easy to find. Borrow it from your pastor and take a look!

Also enclosed in the mailing were two posters (canary color, $8^1/_2$ x 11 inch) for use on church bulletin boards. Each gives the name, address and phone number of all categories of World Relief outreach. When posted permanently on bulletin boards in your church hallways, that information is available to everyone for quick reference. We hope you'll use it often.

Phil Lersch,
Chairman
BRETHREN
WORLD
RELIEF
BOARD


BRETHREN WORLD RELIEF

QUESTIONS, SUGGESTIONS, CURRENT INFORMATION:
Phil Lersch, Chairman
BRETHREN WORLD RELIEF BOARD
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St. Petersburg, Florida 33709
(813) 544-2911

SEND OFFERINGS TO:
BRETHREN WORLD RELIEF
Bob Bischof, treasurer
Box 117
New Paris, Indiana 46553
(219) 831-2335

BROCHURES, PICTURES, STATISTICS:
WORLD RELIEF CORPORATION
P.O. Box WRC
Wheaton, Illinois 60187
(312) 665-0235

FILMS AND FILMSTRIPS (AVAILABLE AT NO COST):
WORLD RELIEF CORPORATION
P.O. Box WRC
Wheaton, Illinois 60187
(312) 665-0235

REFUGEE RESETTLEMENT:
T. Grady Mangham, Director
WORLD RELIEF REFUGEE SERVICES
P.O. Box WRC
Nyack, New York 10960
(914) 353-0640

DOMESTIC DISASTER RELIEF:
Contact your area Disaster Coordinator or write to
R. Jan Thompson
DISASTER RESPONSE PROGRAM
P.O. Box 188
New Windsor, Maryland 21776
(301) 635-6464

SEWING INFORMATION:
Mrs. Ellen (Robert) Clough
WMS SEWING CHAIRWOMAN
1434 Crawford Avenue
Harrisonburg, Virginia 22801
(703) 433-8379

CLOTHING (USED AND NEWLY MADE):
WORLD RELIEF SERVICE CENTER
Westminster Rd. & Blue Ridge Ave.
New Windsor, Maryland 21776

WORLD RELIEF SERVICE CENTER
201 South Main Street
Nappanee, Indiana 46550

At left, a reproduction of the Brethren World Relief poster.

On the Other Hand . . .

SEVERAL pages of this **Evangelist** report life-saving and life-changing assistance provided through the World Relief Corporation. It's a thrill to be able to convey such meaningful happenings.

But lest we feel that most of the world-wide crucial needs are satisfied, other situations must also be faced.

For example, the Horn of Africa (north-eastern coast) now has the **worst refugee situation in the world**—making South-east Asia dwindle by comparison. Hard to fathom, isn't it? Carcasses of oxen and birds litter the parched land. Most of the nomadic people who once roamed the countryside freely with their herds now barely survive in shanty border camps, without adequate food or water.

For some reason, the tragedy has not caught the interest of the general American public. Maybe they think Africa is just "somewhere over there," still a distant place of darkness and mystery where disaster is just taken for granted.

But such blindness to reality dare not continue for us Christians. That's why information about Africa is vital to our understanding of what there is yet to do in the name of Jesus Christ.

School Children in Haiti Receive a Helping Hand

Poverty and starvation walk hand-in-hand in Haiti, one of the poorest nations of the world. Children unwittingly follow the deathly duo in its march of destruction. Fifteen percent of all Haitian babies die in their first year.



Through a World Relief nutrition program, 15,000 children in over 100 schools are given a nutritiously fortified meal each day. In many cases, it is the only meal they receive. Teachers for many of these schools are provided through special scholarship grants.

Six wars currently rage on the African continent, forcing literally millions to flee their countries. The worst **drought** in 15 years has hit some areas. Approximately 12 African nations are hardest hit. Over 100 million Africans are getting less than the minimum daily food requirements.

Consider the conditions in just some of the African countries:

Somalia

One out of every four people is a refugee, and the standard of living is already one of the lowest in the world. Territorial disputes have placed 750,000 war refugees in 27 camps, while an additional 70,000 nomads remain outside of the camps. Approximately 60% of the refugees are children; 30% are women.

Ethiopia

Guerrilla action by gangs of raiders who invade towns to murder, set huts on fire with people inside, and poison wells. Severe drought in 9 of the 14 provinces adds to the desperate conditions.

Djibouti

The drought is like traveling on the moon—all one sees is dust and vast stretches of dry, unmanageable land. There are few natural resources to care for the 30,000 to 40,000 Somali refugees

"Survival Kits" Mean Life to Refugees

Upon arrival in Thailand, the refugees are herded to detention centers in police stations where they are held for processing. Most arrive with nothing. World Relief offers "Survival Kits" containing food (rice, vegetables, and biscuits), a cooking pot, blankets, straw sleeping mats, mosquito nets and soap. These cost approximately $6.00 per person. But they often mean the difference between life and death to the emaciated and exhausted refugees.



that have come.

Uganda

The most severe drought area in the entire continent is located in Uganda, where 400-500 people die each day.

Sudan

Sudan has been a refuge for people forced to leave their homes since 1975. Over 440,000 refugees live here, seeking new homes and new hope. Some are being resettled successfully.

Kenya

Formerly a grain exporter, Kenya's grain shortage is now forcing the country to rely on outside aid for its food needs. Many have already starved in northwest Kenya.

Zimbabwe

(formerly Rhodesia)

A quarter of a million refugees, who fled in the wake of the civil war, are returning to their country. The overwhelming task of rebuilding shattered lives and homes, farms, schools, and churches is just beginning. Long reconstruction efforts lie ahead.

BUT, World Relief is actively at work in Africa—enabling food, medical aid, and supplies to reach those in need.

—**Medical care** to the desperately ill in Somalia.

—**100 tons of food** shipped to Ethiopia.

—**Rebuilding efforts** for hospitals and churches in Zimbabwe.

The problems in Africa are the result of complex and deep-rooted troubles. Permanent solutions are a long way off. Meanwhile, **millions of people wait, and hope, for someone to help**.

(This report compiled from WRC literature.)





Relief Efforts Aid Dislocated Africans

Britain's last African colony, Rhodesia, is now the independent nation of Zimbabwe. But the awful effects of seven turbulent years of war remain. Over one million victims of Rhodesia's guerilla war face the task of rebuilding the bruised social and economic life of their country.

World Relief is working with five evangelical groups in Zimbabwe to help meet the needs of dislocated people across the African country. Food, clothing, blankets and other necessary relief commodities are provided through these channels so that both the spiritual and physical needs of thousands of people can be met.

Bangladesh Cooperatives Help 10,000 Families Work Toward Self-Sufficiency

Hunger is a severe reality among the 78 million people who crowd the small country of Bangladesh. What World Relief can't do to change the weather, they can do to fight other agricultural problems. Through its counterpart agency, the Christian Service Society (CSS), WRC has established agricultural cooperatives – a durable solution in helping families become self-supporting. The 130 cooperatives benefit from training programs, a seed-producing farm and other self-help projects. As a result, many cooperatives are now producing two crops a year instead of one, in spite of the monsoon season. Within the short period of seven years, over 10,000 families have productively cared for themselves.

World Relief

Financial Figurin's

1980 was a good year of Brethren World Relief giving. Not our "best year," but **a good year**. Here's the tally:

Profits from Fasting Banquet .	$ 584.00
($78.50 more than 1979)	
Personal Gifts	$ 4,303.58
($958.62 more than 1979)	
Jim Black Weight Loss	$ 35.00
($1,383.00 less than 1979)	
Churches and Auxiliaries . .	$30,559.41
($855.35 less than 1979)	
1980 TOTAL	$35,481.99

This total is $1,201.33 **less than 1979**. But one difference was the "Jim Black Weight Loss" fund we had in 1979. So, as I said, it was still a good year of giving.

In addition to general fund contributions, there were designated gifts for the following emergencies (when these particular disasters arose):

Boat people	$626.52
Cambodia	$200.06
Hurricane David . . .	$135.00

It's encouraging to realize that 85 Brethren churches participated by giving something to World Relief. Of course, that means nothing was received by our World Relief treasurer from about 35 churches. May that number be reduced in 1981.

World Relief Accounts for Spending

A remarkable 88% of donated funds to WRC is channeled directly to the point of need, whether in disaster aid, self-help programs, or refugee resettlement. Only 12% is required to cover administrative costs.

Such responsible stewardship is accomplished to a great degree by WRC's unique affiliation with churches in the areas where relief is being channeled.

And, speaking of 1981, what will our response be to the call of Christ and the needs of our suffering neighbors on this planet?

1977—$28,837
1978—$31,650
1979—$36,683
1980—$35,482

1981 GOAL—$40,000 (Sound o.k. with you???)

One thing further. We have a new Board treasurer—**Rev. Bob Bischof** of New Paris, Indiana—who will now receive your World Relief gifts and offerings. We appreciate Bob's assuming this responsibility. But I also want to thank **George Kerlin** (Goshen, Indiana) who served most responsibly as treasurer for about 15 years, before choosing not to be re-elected this year. Thank you very much, George, for your faithfulness and consistent interest in others through World Relief.

Phil Lersch, Chairman
Brethren World Relief Board

Now Available! Touching. A One-of-a-Kind Publication Focusing on World Need and How Christians Can Help



To keep you abreast of what WRC is doing to help alleviate world suffering, a brand-new quarterly publication, TOUCHING, is available to friends of World Relief. Write today with your request that a complimentary subscription be sent to your home.

P.O. Box WRC
Wheaton, ILL. 60187

NEW TREASURER

(Church treasurers and individuals, please note)

Send your World Relief offerings to:

BRETHREN WORLD RELIEF
Bob Bischof, Treasurer
Box 117
New Paris, Ind. 46553

UPDATE

news from the Brethren Church

Ingrahams, Gentles visit Brethren Mission work in Argentina and Colombia

Ashland, Ohio—On March 24, Rev. Virgil Ingraham, General Secretary of the Missionary Board, returned to the United States from an administrative visit to Argentina and Colombia. During his four week visit, he was accompanied by his wife, Alice, and their close friends, Spencer and Eleanor Gentle. Alice and the Gentles had been making plans and saving their pesos for the last two years in order to make this trip. Although Rev. Gentle paid his own way, he went as an official representative of the Missionary Board, of which he is president.

The first stop was Argentina. There the Ingrahams and Gentles found several churches growing rapidly, even as the Argentine Church prepares for an advance into new areas of that country. The highlight of their visit was the Spiritual Conference of the Brethren Church, which was held at the church's conference and camp facility near Rosario. Nearly 400 people from the various Argentine Brethren churches attended.

Included in the conference program were special training sessions conducted by Rev. Juan Carlos Miranda. Rev. Miranda is a Brethren Missionary seconded to Fuller Evangelistic Association in Pasadena, where he serves as Director of Hispanic Church Growth. Rev. Miranda also led a special seminar for the pastors after the regular conference. Communion was held at the final session of the conference, with about 190 people participating.

The Ingrahams and Gentles then visited churches in Rosario, Villa Constitucion, Colon, and Cordaba. During this time, they were hosted by missionaries Ray and Marilyn Aspinall in Rosario. They traveled on to Buenos Aires where they were hosted by missionaries Bill and Sharon Winter and visited several churches in the area.

After spending three weeks in Argentina, the Ingrahams and Gentles traveled on to Medellin, Colombia. There they spent a week with missionaries Kenneth and Jeannette Solomon and Mark and Chantal Logan. They were also able to share in the installation of a new couple, Rev. and Mrs. Manuel Moreno. Rev. Moreno became pastor of the La Castillana congregation and head of the Christian Education program in the national church. Several Brethren house churches were visited, including one made up of Quechua Indians.

On March 18, the Solomons and Gentles were involved in a traffic accident when a speeding motorcycle crashed into the auto in which they were riding. Ken Solomon, the driver, was held in detention by the police for two days while awaiting investigation of the accident and clearance of responsibility. The young man riding the motorcycle was not seriously injured, and, fortunately, the Solomons and Gentles were not hurt.

The vehicle, which had been borrowed from another mission, was impounded and will not be released until the matter is completely settled. The visitors gained first-hand experience with traffic hazards and the slow, "guilty until proved innocent" legal process in the country. This experience gives strong emphasis to our need to be faithful in our prayers for our people serving the Lord in other lands.

Praise and thanksgiving are offered for the advances being made in Argentina and the progress being made in Colombia. More missionaries are requested for both countries. There is a special need for an evangelist and church planter in Colombia to replace the Solomons, who will be returning to the U.S.A. about June 15. Prayer is also requested for our Brethren in Argentina and Colombia, that present gains in new believers and congregations might be sustained and exceeded in the months and years ahead.

West Alexandria Brethren renew their Faith Promise commitment

West Alexandria, Ohio—The third Sunday of each month is Faith Promise Sunday at the First Brethren Church of West Alexandria. On that Sunday members of the congregation contribute their Faith Promise offerings for missions. This giving is over and above the church's commitment to the national Missionary Board.

Current Faith Promise offerings are being used to aid Riverside Christian Training School at Lost Creek, Kentucky, and the new Ohio District Home Mission Church — the Columbus Brethren Bible Fellowship.

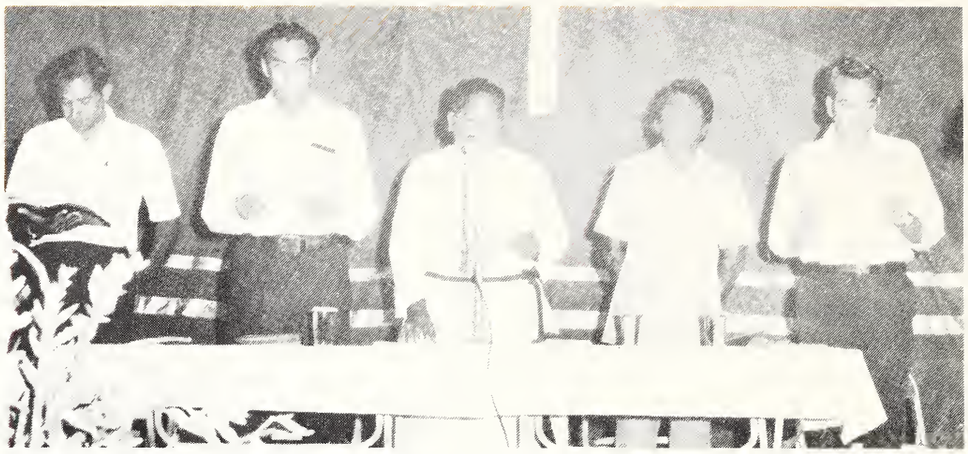
At the end of February members of the congregation were asked to sign a new Faith Promise commitment. At that time the West Alexandria Brethren committed themselves to Faith Promise giving of $415.00 per month.

Brethren Church in India holds General Convention

Visakhapatnam, India — A four-day General Convention of the Brethren Mission in India was held in Vasakhapatnam January 15–18.

Sixty-one members of the Brethren Church in India attended the convention as delegates. But sessions were open to the public, and attendance at the evening sessions averaged approximately 500.

The program for the convention included Bible study each morning, morning worship services each day, and evening gospel meetings. In addition, a women's session was held on Saturday afternoon and a special youth meeting on Sunday afternoon.



Some of the speakers and leaders for the convention were (l. to r.) Dr. Ravi Joseph, Rev. K. Prasanth Kumar, Rev. T. Subhakar Rao, Brother Ch. Akbar, and Rev. N. Surya Rao.

Special speakers for the convention were Rev. K. Prasanth Kumar, President of the Brethren Mission in India; Dr. Ravi Joseph, pastor of the Centenary Methodist Church in Hyderabad, India; and Brother Ch. Akbar, an evangelist for the Ambassadors for Christ of India. The women's session was led by Dr. Sujata Vijay. At the final session on Sunday evening, Mr. T.P. Solomon Raju, a top Central (Federal) Government Executive who is a Christian, presided over the meeting.

According to Rev. K. Vijay Kumar, Secretary of the Brethren Mission in India and convener of the meeting, the convention was a success. Fifteen people rededicated their lives to Christ in the meetings, and thirteen people were baptized on the final day following the Sunday morning worship service.



The hall was crowded with people for the final evening service. Attendance averaged about 500 for the four evening services.

Tiosa Brethren Church conducts teacher training seminar

Rochester, Ind. — The Tiosa Brethren Church held a teacher training seminar in February. The purpose of the seminar was to help Sunday school teachers improve the effectiveness of their teaching.

The seminar focused on the different needs of the various age groups in the Sunday school. It was conducted by resource people within the Tiosa congregation.

Those who attended the sessions for teachers of adult classes worked with elective questionnaires, adult class covenants, and writing objective lesson plans.

For teachers of children, a "make-it-take-it" hour was available. Teaching aids and activities were on display, with materials available for the teachers to make a teaching aid and then take it home.

Because of the success of this seminar, teachers who attended made plans to hold such teaching seminars on a regular basis.

—Ann VanDuyne

Rev. Wayne Swihart joins seminar to Berlin, Germany

Valparaiso, Ind. — The Reverend Professor Wayne E. Swihart is part of a seminar group that traveled to Berlin, Germany, in late March. The seminar group, which will remain in Europe through the first part of April, is studying the education and culture of East and West Germany as seen in the divided city of Berlin.

Professor Swihart is a member of the faculty of Valparaiso University. During the past twenty-three years he has taught courses in secondary education and served as Director of Student Teaching and as Director of Teaching Placement. In recent years he has also specialized in comparative education, which is the reason for his overseas studies.

Since 1972 Prof. Swihart has observed the religious, political, and educational systems of the Soviet Union, Hungary, Switzerland, France, West Germany, Denmark, Israel, Japan, Hong Kong, and Thailand. In addition to his present trip, he will join a seminar to China in December –January 1981–82.

On March 30 of this year Rev. Swihart celebrated forty years as an ordained elder in the Brethren Church. He has served Indiana churches at Burlington, Mexico, Tiosa, Milford, Muncie, and Mishawaka.

New Lebanon honors Catherine King at Sunday school celebration

New Lebanon, Ohio—The New Lebanon Brethren Church held a birthday party Sunday evening, February 22, to celebrate the 200th anniversary of the Sunday school.

The celebration began with a fellowship meal of finger foods and snacks. This was followed by a program of Sunday school songs, reminiscences of memorable Sunday school experiences, and a film—"The Incredible . . . Helpful . . . Hopeful . . . Growing . . . Changing . . . Sunday School!"

The party also included a surprise for Catherine King, one of New Lebanon's Sunday school teachers. Mrs. King was presented a plaque honoring her for her 34 years of faithful teaching in the Sunday school.

Then birthday cake and homemade ice cream was enjoyed by all present, which included a number of former and present students of Mrs. King.



Mrs. Catherine King

Ashland College to offer energy management and technology major

Ashland, Ohio—Beginning in the fall of this year, Ashland College will take a unique approach to energy problems in our country by offering a new major course of study in energy management and technology.

"With crisis comes opportunity," said Dr. Joseph R. Shultz, president of Ashland College, in announcing the new major. "We don't have just an energy crisis. We have a crisis in our ways of thinking about resources. Ashland is responding to that crisis by serving as a model of what one institution can do to prepare the intellectual leadership to deal with the problem."

The new major is unique in two ways. First, it is interdisciplinary. By combining courses from the schools of business administration and economics and natural and social sciences, students will gain insight into both the theory and application of energy management.

Second, the new major will offer comprehensive study in both alternative energy sources and in non-renewable fossil fuels. Such a curriculum concept includes emphasis on the environment as well as energy. A survey conducted in 1980 by Sheaffer and Roland, Inc., energy consultants from Chicago, revealed "no educational institution with a curriculum addressing both subjects."

Students who graduate with the new major will be trained to meet the growing demand for energy management personnel in politics, business, and industry, according to Dr. Bernard Henniger, chairman of the earth science department at Ashland, who designed the curriculum for the new major.

"Virtually no training programs exist for these positions," Dr. Henniger said. "By pairing the energy management major with a major in hotel-restaurant management, business management, or political science, students will be prepared to walk into these positions. Graduates of this program will be able to spot energy wastes, suggest corrective measures and determine their long-run financial feasibility."

Dennis Fox, president of the Ashland Ag Center, Inc., said of the new major, "If Ashland implements its energy and technology major, it will be five years ahead of its time."

update

June 7 set as day of prayer for world evangelization

Sydney, Australia—The Lausanne Committee for World Evangelization has called on Christians and churches around the world to observe the first Sunday of June (Pentecost Sunday) as a Day of Prayer for World Evangelization.

"Behind the dramas and crises of our times there are two great forces," stated Anglican Bishop John Reid of Australia, who is coordinating the day of prayer. "Those forces are the prayers of believers and the fire of God," he maintained.

"We call on Christians everywhere to make special prayer on June 7 for the evangelization of the world and for the fire of God to fall on dark and resistant areas," the Bishop said in announcing the observance.

Congregational prayer gatherings, home prayer groups, campus prayer cells, and prayer breakfasts will be features of the day and the week.

The Lausanne Committee for World Evangelization makes available materials for use to denominations desiring to participate. Day of Prayer information is available from the LCWE office, P.O. Box 1100, Wheaton, Ill. 60187.

International Christian Embassy opened in Jerusalem

Jerusalem, Israel—An International Christian Embassy was opened in Jerusalem on September 30, 1980. Purposes of the Embassy are to give Christians worldwide a focal point in the State of Israel and to represent Christian concern for the Jewish people.

The inspiration for establishing the Christian Embassy grew out of an international gathering of Christians from 23 different countries for a celebration during the Feast of Tabernacles. The Embassy does not represent any government, any denomination or church organization, or any particular Christian group or political party.

The goals of the Embassy are:

(1) To show concern for the Jewish people and especially for the reborn State of Israel, by being a focus of comfort according to Isaiah 40:1: "COMFORT, O COMFORT MY PEOPLE," says your God.

(2) To remind and encourage Christians to pray for Jerusalem and the Land of Israel.

(3) To be a center where Christians from all over the world can learn what is taking place in this land and be rightly related to the nation.

(4) To stimulate Christian leaders, churches, and organizations to become an effective influence in their countries on behalf of the Jewish people.

(5) To begin or assist projects in Israel, including economic ventures, for the well-being of all who live there, irrespective of race, background, or religion.

(6) To be a reconciling influence between Arabs and Jews.

Cheyenne Church celebrates annual birthday party

Cheyenne, Wyo. — The Cheyenne Brethren Church held its annual Birthday Party January 25, 1981. Fifty-seven members of the congregation were present.

Those who attended the party sat at four different tables, depending on the month of their birthday. Each table was graced with a birthday cake and each table had a special program.

—Ruth H. Larson



At the birthday party are (l. to r.) Cheyenne Pastor Albert Curtright, Mrs. Curtright, and Mrs. Frank Garber.

Deacon and deaconess ordained at Nappanee Church

Nappanee, Ind. — Bill and Verna Lou Hostetter were ordained deacon and deaconess in the Nappanee First Brethren Church on Sunday, March 8.

On the following Sunday, Richard and Maryellen Best and Charles and Sally Stump were re-installed to the deacon board ministry.

Madalyn O'Hair loses again

Washington, D.C. — Atheist Madalyn Murray O'Hair was rebuffed in her challenge to the constitutionality of using Federal funds to pay House and Senate chaplains.

On January 9, U.S. District Judge Louis Oberdorfer ruled that Mrs. O'Hair lacked standing for suing the government. The judge also maintained that the separation of powers doctrine gives Congress authority in this area which the Judicial branch may not question.

Weddings

Maria Gallegos to **Kevin Kammerer**, February 21, at the North Liberty First Brethren Church; William Brady, pastor, officiating. Groom a member of the North Liberty First Brethren Church.

Brenda Lee Ankney to **Robert Mark Duncan**, February 14, at the West Alexandria First Brethren Church; Charles Ankney, pastor and father of the bride, officiating. Members of the West Alexandria First Brethren Church.

Marka Workman to **Jack Jackson**, January 10, at the North Liberty First Brethren Church; William Brady, pastor, officiating. Groom a member of the North Liberty First Brethren Church.

Mary DuBois to **Greg Sims**, October 25, 1980, at the North Liberty First Brethren Church; William Brady, pastor, officiating. Groom a member of the North Liberty First Brethren Church.

Goldenaires

Paul and Iola Miller, 58th, February 14. Members of the Waterloo First Brethren Church.

Donald and Della Walker, 60th, February 24. Members of the Louisville First Brethren Church.

In Memory

Clifford L. Britton, 67, March 11. Charter member and deacon of the Derby First Brethren Church. Services by Roger Simmons, pastor.

Norma Dafler, 64, March 9. Member, deaconess, and organist for 45 years of the New Lebanon Brethren Church. Services by Donald E. Rowser, pastor.

Alice Myers, 79, February 24. Member for 34 years of the Gratis First Brethren Church. Services by Charles Berkshire, pastor.

Harry Clark, 85, February 24. Member of the North Liberty First Brethren Church. Services by William Brady, pastor.

Louis F. Snyder, 75, February 23. Member for 48 years and deacon of the Louisville First Brethren Church. Services by John Brownsberger, pastor.

Glenn Myers, 82, February 22. Services by Charles Berkshire, pastor of the Gratis First Brethren Church.

Membership Growth

Meyersdale: 3 by baptism
West Alexandria: 1 by baptism
Pleasant View: 8 by baptism, 1 by transfer
Milledgeville: 12 by baptism, 3 by transfer

Calendar of Events

APRIL—**World Relief emphasis month**
14-15 Regional Pastoral Consultation at Dayton, Ohio
15 Vijay and Sujata Kumar arrive in U.S.
20-21 Regional Pastoral Consultation at St. James, Maryland
22-23 Regional Pastoral Consultation at Johnstown, Pennsylvania
24-26 Southwest District Conference at Tucson First Brethren Church
28 Retirement Board meeting, Columbus, Ohio

MAY—**Brethren Youth emphasis month**
1 WMS Spring Board Meeting at Park Street Church, Ashland, Ohio
4-5 Regional Pastoral Consultation at Smithville, Ohio
15 General Conference Executive Committee meeting at Camp Bethany
16 Leadership Group meeting at Camp Bethany
17 Brethren Youth Crusader Sunday
31 BYC registration deadline

JUNE—**Ministerial Student Aid emphasis month**
10 Vijay and Sujata Kumar depart U.S. to return to India
11-13 Indiana District Conference at Shipshewana Retreat Center
14-20 Crusader orientation week in Ashland
26-27 General Conference Executive Committee meeting in Ashland

JULY
9-11 Central District Conference at Waterloo, Iowa
23-25 Pennsylvania District Conference at Camp Peniel
23-25 Southeast District Conference at Bridgewater College

AUGUST
10-14 General Conference at Ashland

SEPTEMBER—**Publications emphasis month**

Meaningful Memorials

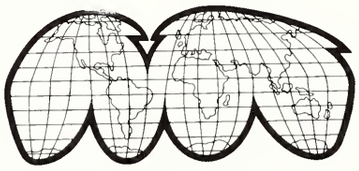
At the death of a loved one, if you request friends and relatives to make memorial contributions to the Brethren nursing and retirement home in your area, you honor the departed one and bring added comfort to the living. ***Will you join the thoughtful ones who are following this practice?***

An Evangelical Commitment to Simple Lifestyle

For four days we have been together, 85 Christians from 27 countries, to consider the resolve expressed in the Lausanne Covenant (1974) to "develop a simple lifestyle." We have tried to listen to the voice of God, through the pages of the Bible, through the cries of the hungry poor, and through each other. And we believe that God has spoken to us.

We thank God for his great salvation through Jesus Christ, for his revelation in Scripture which is a light for our path, and for the Holy Spirit's power to make us witnesses and servants in the world.

We are disturbed by the injustice of the world, concerned for its victims, and moved to repentance for our complicity in it. We have also been stirred to fresh resolves, which we express in this Commitment.



1. Creation

We worship God as the Creator of all things, and we celebrate the goodness of his creation. In his generosity he has given us everything to enjoy, and we receive it from his hands with humble thanksgiving (1 Timothy 4:4, 6:17). God's creation is marked by rich abundance and diversity, and he intends its resources to be husbanded and shared for the benefit of all.

We therefore denounce environmental destruction, wastefulness and hoarding. We deplore the misery of the poor who suffer as a result of these evils. We also disagree with the drabness of the ascetic. For all these deny the Creator's goodness and reflect the tragedy of the fall. We recognize our own involvement in them, and we repent.

2. Stewardship

When God made man, male and female, in his own image, he gave them dominion over the earth (Genesis 1:26-28). He made them stewards of its resources, and they became responsible to him as Creator, to the earth which they were to develop, and to their fellow human beings with whom they were to share its riches. So fundamental are these truths that authentic human fulfillment depends on a right relationship to God, neighbor and the earth with all its resources. People's humanity is diminished if they have no just share in those resources



By unfaithful stewardship, in which we fail to conserve the earth's finite resources, to develop them fully, or to distribute them justly, we both disobey God and alienate people from his purpose for them. We are determined, therefore, to honor God as the owner of all things, to remember that we are stewards and not proprietors of any

"An Evangelical Commitment to Simple Lifestyle" was written and endorsed by the International Consultation on Simple Lifestyle, held at Hoddesdon, England, on March 17–21, 1980. The Consultation was sponsored by the World Evangelical Fellowship Theological Commission's Unit on Ethics and Society (Dr. Ronald Sider, Chairman) and the Lausanne Committee on World Evangelization's Lausanne Theology and Education Group (Rev. John Stott, Chairman).

The Brethren Church, through the World Relief Board, contributed $1,000 for the operating expenses of this Consultation—a part of which was to enable some Third World representatives to attend and participate.

land or property that we may have, to use them in the service of others, and to seek justice with the poor who are exploited and powerless to defend themselves.

We look forward to "the restoration of all things" at Christ's return (Acts 3:21). At that time our full humanness will be restored; so we must promote human dignity today.

3. Poverty and Wealth



We affirm that involuntary poverty is an offense against the goodness of God. It is related in the Bible to powerlessness, for the poor cannot protect themselves. God's call to rulers is to use their power to defend the poor, not to exploit them. The church must stand with God and the poor against injustice, suffer with them and call on rulers to fulfill their God-appointed role.

We have struggled to open our minds and hearts to the uncomfortable words of Jesus about wealth. "Beware of covetousness," he said, and "a person's life does not consist in the abundance of his possessions" (Luke 12:15). We have listened to his warnings about the danger of riches. For wealth brings worry, vanity and false security, the oppression of the weak and indifference to the sufferings of the needy. So it is hard for a rich person to enter the kingdom of heaven (Matthew 19:23), and the greedy will be excluded from it. The kingdom is a free gift offered to all, but it is especially good news for the poor because they benefit most from the changes it brings.

We believe that Jesus still calls some people (perhaps even us) to follow him in a lifestyle of total, voluntary poverty. He calls all his followers to an inner freedom from the seduction of riches (for it is impossible to serve God and money) and to sacrificial generosity ("to be rich in good works, to be generous and ready to share"—1 Timothy 6:18). Indeed, the motivation and model for Christian generosity are nothing less than the example of Jesus Christ himself, who, though rich, became poor that through his poverty we might become rich (2 Corinthians 8:9). It was a costly, purposeful self-sacrifice; we mean to seek his grace to follow him. We resolve to get to know poor and oppressed people, to learn issues of injustice from them, to seek to relieve their suffering, and to include them regularly in our prayers.

4. The New Community

We rejoice that the church is the new community of the new age, whose members enjoy a new life and a new lifestyle. The earliest Christian church, constituted in Jerusalem on the Day of Pentecost, was characterized by a quality of fellowship unknown before. Those Spirit-filled believers loved one another to such an extent that they sold and shared their possessions. Although their selling and giving were voluntary, and some private property was retained (Acts 5:4), it was made subservient to the needs of the community. "None of them said that anything he had was his own" (Acts 4:32). That is, they were free from the selfish assertion of proprietary rights. And as a result of their transformed economic relationships, "there was not a needy person among them" (Acts 4:34).

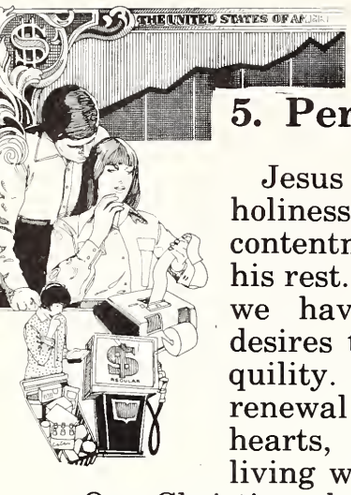
This principle of generous and sacrificial sharing, expressed in holding ourselves and our goods available for people in need, is an indispensable characteristic of every Spirit-filled church. So those of us who are affluent in any part of the world are determined to do more to relieve the needs of less privileged believers. Otherwise, we shall be like those rich Christians in Corinth who ate and drank too much while their poor brothers and sisters were left hungry, and we shall deserve the stinging rebuke Paul gave them for despising God's church and desecrating Christ's body (1 Corinthians 11:20-24). Instead, we determine to resemble them at a later stage when Paul urged them out of their abundance to give to the impoverished Christians of Judea "that there may be equality" (2 Corinthians 8:10-15). It was a beautiful demonstration of caring love and of Gentile–Jewish solidarity in Christ.

"We resolve to get to know poor and oppressed people, to learn issues of injustice from them, to seek to relieve their suffering, and to include them regularly in our prayers."

In this same spirit, we must seek ways to transact the church's corporate business together with minimum expenditure on travel, food and accommodation. We call on churches and para-church agencies in their planning to be acutely aware of the need for integrity in corporate lifestyle and witness.

Christ calls us to be the world's salt and light in order to hinder its social decay and illumine its darkness. But our light must shine and our salt must retain its saltness. It is when the new community is most obviously distinct from the world—in its values, standards and lifestyle—that it presents the world with a radically attractive alternative and so exercises its greatest influence for Christ. We commit ourselves to pray and work for the renewal of our churches.

(continued on next page)



5. Personal Lifestyle

Jesus our Lord summons us to holiness, humility, simplicity and contentment. He also promises us his rest. We confess, however, that we have often allowed unholy desires to disturb our inner tranquility. So without the constant renewal of Christ's peace in our hearts, our emphasis on simple living will be one-sided.

Our Christian obedience demands a simple lifestyle, irrespective of the needs of others. Nevertheless, the facts that 800 million people are destitute and that about 10,000 die of starvation every day make any other lifestyle indefensible.

While some of us have been called to live among the poor, and others to open our homes to the needy, all of us are determined to develop a simpler lifestyle. We intend to reexamine our income and expenditure, in order to manage on less and give away more. We lay down no rules or regulations, for either ourselves or others. Yet we resolve to renounce waste and oppose extravagance in personal living, clothing and housing, travel and church buildings. We also accept the distinction between necessities and luxuries, creative hobbies and empty status symbols, modesty and vanity, occasional celebrations and normal routine, and between the service of God and slavery to fashion. Where to draw the line requires conscientious thought and decision by us, together with members of our family. Those of us who belong to the West need the help of our Third World brothers and sisters in evaluating our standards of spending. Those of us who live in the Third World acknowledge that we too are exposed to the temptation to covetousness. So we need each other's understanding, encouragement and prayers.

6. International Development

We echo the words of the Lausanne Covenant: "We are shocked by the poverty of millions, and disturbed by the injustices which cause it." One quarter of the world's population enjoys unparalled prosperity, while another quarter endures grinding poverty. This gross disparity is an intolerable injustice; we refuse to acquiesce in it. The call for a New International Economic Order expresses the justified frustration of the Third World.

We have come to understand more clearly the connection between resources, income and consumption: people often starve because they cannot afford to buy food, because they have no income, because they have no opportunity to produce, and because they have no access to power. We therefore applaud the growing emphasis of Christian agencies on development rather than aid. For the transfer of personnel and appropriate technology can enable people to make good use of their own resources, while at the same time respecting their dignity. We resolve to contribute more generously to human development projects. Where people's lives are at stake, there should never be a shortage of funds.

But the action of governments is essential. Those of us who live in the affluent nations are ashamed that our governments have mostly failed to meet their targets for official development assistance, to maintain emergency food stocks or to liberalize their trade policies.

We have come to believe that in many cases multi-national corporations reduce local initiative in the countries where they work, and tend to oppose any fundamental change in government. We are convinced that they should become more subject to controls and more accountable.

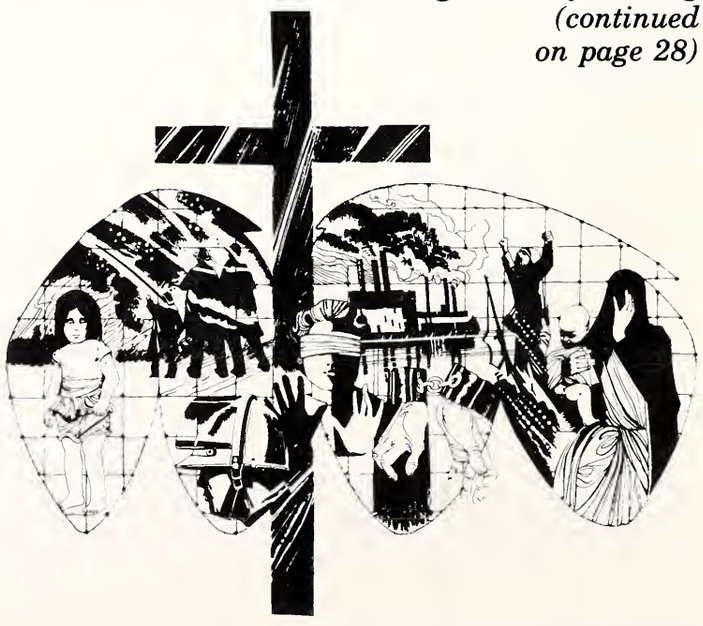
7. Justice and Politics

We are also convinced that the present situation of social injustice is so abhorrent to God that a large measure of change is necessary. Not that we believe in an earthly utopia. But neither are we pessimists. Change can come, although not through commitment to simple lifestyle or human development projects alone.

Poverty and excessive wealth, militarism and the arms industry, and the unjust distribution of capital, land and resources are issues of power and powerlessness. Without a shift of power through structural change these problems cannot be solved.

The Christian church, along with the rest of society, is inevitably involved in politics which is "the art of living in community." Servants of Christ must express his lordship in their political, social and economic commitments and their love for their neighbors by taking

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(continued from page 26)
part in the poilitical process. How, then, can we contribute to change?

First, we will pray for peace and justice, as God commands. Second, we will seek to educate Christian people in the moral and political issues involved, and so clarify their vision and raise their expectations. Third, we will take action. Some Christians are called to special tasks in government, economics or development. All Christians must participate in the active struggle to create a just and responsible society. In some situtations obedience to God demands resistance to an unjust established order. Fourth, we must be ready to suffer. As followers of Jesus, the Suffering Servant, we know that service always involves suffering.

While personal commitment to change our lifestyle without political action to change systems of injustice lacks effectiveness, political action without personal commitment lacks integrity.

8. Evangelism

We are deeply concerned for the vast millions of unevangelized people in the world. Nothing that has been said about lifestyle or justice diminishes the urgency of developing evangelistic strategies appropriate to different cultural environments. We must not cease to proclaim Christ as Saviour and Lord throughout the world. The church is not yet taking seriously its commission to be his witnesses "to the ends of the earth" (Acts 1:8).

So the call to a responsible lifestyle must not be divorced from the call to responsible witness. For the credibility of our message is seriously diminished whenever we contradict it by our lives. It is impossible with integrity to proclaim Christ's salvation if he has evidently not saved us from greed, or his lordship if we are not good stewards of our possessions, or his love if we close our hearts against the needy. When Christians care for each other and for the deprived, Jesus Christ becomes more visibly attractive.

In contrast to this, the affluent lifestyle of some Western evangelists when they visit the Third World is understandably offensive to many.

We believe that simple living by Christians generally would release considerable resources of finance and personnel for evangelism as well as development. So by our commitment to a simple lifestyle we recommit ourselves wholeheartedly to world evengelization.

9. The Lord's Return

The Old Testament prophets both denounced the idolatries and injustices of God's people and warned of his coming judgment. Similar denunciations and warnings are found in the New Testament. The Lord Jesus is coming back soon to judge, to save and to reign. His judgment will fall upon the greedy (who are idolaters) and upon all oppressors. For on that day the King will sit upon his throne and separate the saved from the lost. Those who have ministered to him by ministering to one of the least of his needy brothers and sisters will be saved, for the reality of saving faith is exhibited in serving love. But those who are persistently indifferent to the plight of the needy, and so to Christ in them, will be irretrievably lost (Matthew 25:31-46). All of us need to hear again this solemn warning of Jesus, and resolve afresh to serve him in the deprived. We therefore call on our fellow Christians everywhere to do the same.

Our Resolve

So then, having been freed by the sacrifice of our Lord Jesus Christ, in obedience to his call, in heartfelt compassion for the poor, in concern for evangelism, development and justice, and in solemn anticipation of the Day of Judgment, we humbly commit ourselves to develop a just and simple lifestyle, to support one another in it and to encourage others to join us in this commitment.

We know that we shall need time to work out its implications and that the task will not be easy. May Almighty God give us his grace to be faithful! Amen.

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YOU ARE WHAT YOU THINK

BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

Summer is fast approaching. It's hard to believe that Youth Month is already upon us. Before we know it, we'll be packing our bags and heading for General Conference.

I could make a list of things for you to pack. But if I did, I'd probably forget something. Then I'd have folks asking me why I didn't tell them to bring their toothpaste or their deodorant or some such thing. So instead, this "Briefing" will concentrate on some items of business that we will consider at this summer's BYC Convention.

Our Guidelines Committee has come up with some goals to challenge local youth groups. It has been a few years since we have adopted a set of goals at our Convention. In the past we have had point systems and banners to work towards. There is no immediate plan to reinstate the point or banner system, but there is no reason we can't have one if that's what the youth desire. But the important thing is that this year we will at least adopt a new set of goals to work towards. Anything beyond this is icing on the cake.

Here are the goals that the Guidelines Committee will present to the Convention in order to provide unifying but flexible challenges for our local BYC groups:

(1) Have at least one meeting on the subject of evangelism.
(2) Encourage each member to have regular personal devotions.
(3) Set a goal for the BYC Project and bring it to the Ingathering at the National BYC Convention.
(4) Have or participate in at least one church service during the year.
(5) Perform at least three community service projects.
(6) Send at least one representative to the BYC Convention and all district youth functions.
(7) Spend at least one meeting discussing and memorizing the BYC Covenant.

Another important item of Convention business will be presented by the ad hoc Travel and Delegate Status Committee. This committee will propose a change in travel aid for youth attending our Convention. The committee will recommend that the BYC pay up to 50% of the air fare or mileage of youth traveling to the BYC Convention from a distance of greater than 300 miles from Ashland. As of now, there is no 300 mile stipulation on travel fund requests. This change will provide more aid to those coming from distant districts.

A second recommendation from this committee concerns delegate status at the BYC Convention. At this time, local BYC groups are only allowed to send one delegate for every five nationally registered members in their group. In order to involve more Brethren Youth at the Convention and to allow more youth to attend, delegate status under the new proposal would be extended to each nationally registered BYC member attending the Convention. Hopefully these recommendations will strengthen our BYC Convention and bring more of us together for a super time with the Lord.

In other Convention business, we will choose a new mission project for 1982, elect new national officers, and hold our project Ingathering celebration. BYC Council set an example for us by leaving no unfinished business following its meeting last December. Hopefully the 1981 National BYC Convention will follow this lead. Having had this briefing, youth should know what to expect at this year's Convention. Let us prepare to run smooth business meetings that will finish on time and that will thoroughly act upon each item of business before us.

My goal is to make Convention business sessions as worthwhile and as rewarding as our time in fellowship with the Lord. It's important for us to have an attitude that sees a business meeting as a special kind of fellowship. If we do this, we stand to experience a special blessing as we use our business sessions as a time to accomplish His purposes.

Sunday May 17 is

CRUSADER SUNDAY

Remember to take your dollar to church with you for the 1981 BYC Project Ingathering Offering.

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Cover

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil. 4:8, RSV.)

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photo by Ake Lundberg, Billy Graham Evangelistic Assoc.

William Cameron Townsend

Friends Speak the Same Language

by Sheila Cragg

" *'Utz avech, vuc-cachpochel?'*

"For the first time an Indian had called me his neighbor," wrote Cameron Townsend. "The welcome words in the Cakchiquel language meant, 'How are you, my neighbor?'

"Of course, the primary etymology of the word for neighbor was not pleasant, for it meant 'companion in cootie-cracking,' but the Cakchiquels never stopped to think of the etymology, but rather the spirit of friendship that they could see in the neighbor, the true friend."

Mrs. Cragg is a free-lance writer living in Garden Grove, California, and author of **Tantrums, Toads, and Teddy Bears** *(Herald Press).*

This article was written in conjunction with the Golden Jubilee of the publication of the New Testament in the Cakchiquel language of Guatemala. A Jubilee Celebration will be held May 9 in Anaheim, Calif.

William Cameron Townsend, who translated the Cakchiquel New Testament, later founded Wycliffe Bible Translators. Former Brethren Missionaries to Nigeria Rev. and Mrs. Jerry Grieve were seconded to Wycliffe Bible Translators and did translation work in the Kilba language.

But why had the Cakchiquel Indian suddenly called Cameron Townsend neighbor? It wasn't just because they lived near each other. They had been in the same village for more than a year. During this time, however, Townsend had learned to speak the same language the Indian spoke.

Friends often say of each other, "We speak the same language." They mean that they understand one another's thoughts and intents. Townsend wrote about his experience with the Cakchiquel Indian to illustrate the spirit of friendship possible when people speak the same language.

In a similar situtation, a translator in Mexico asked an Indian mother, "How is it you are not afraid of us like you used to be? You would never even speak to us."

"You speak our language, now," the mother answered.

"The Indian will be redeemed when we touch his heart, and we touch his heart when we speak the truth to him in his own language," said a Latin American authority on Indian affairs.

William Cameron Townsend, founder of Wycliffe Bible Translators and the Summer

Institute of Linguistics, explains why he believes it's imperative to learn minority languages. "The Indian lives in the cloister of his language, and to get to know him, instruct him, and win his friendship, it is necessary to penetrate those sacred recesses. At first they may seem mysterious, but in reality they are marvelous when a person takes the trouble to investigate them. And take the trouble we must!"

For twelve years, Cameron Townsend took the trouble to learn Cakchiquel, reduce it to writing, and translate the New Testament into this Guatemalan language. May 1981 marks the fiftieth year since publication of the Cakchiquel New Testament and the beginnings of Townsend's vision to reach out worldwide to our neighbors whose languages have never been written.

But the organizations which Townsend founded are dedicated not only to learning exotic languages and to Bible translation, but to teaching people to read and write their mother tongues. Otherwise, "If those who have God's Word in their own language can't read it, how can they grow effectively into mature Christians?" said Townsend. "The illiterates have to rely upon those who can read to feed them with the Word as a mother spoon-feeds a helpless child."

But what were the driving motives and urgent reasons why Cameron Townsend devoted his life to reaching the Bibleless peoples of the world? "First of all," he wrote, "our Lord commanded that every creature be told. That certainly includes every language and every tribe, and who can resist a command from such a Source?

"Secondly, there are countless ills in this world. . . . There is only one thing that will bring them to an end. That is the return of our Lord and Savior. We are seeking to hasten this return by fulfilling His command.

"Thirdly, the love of Christ constrains us. He so loved the world that he gave Himself."

For Cameron Townsend, making it possible for persons to hear and study the Word of God in their own tongue is a cornerstone of world missions.

But how close is the church to finishing the Bible translation task? In over 40 countries, with the help of native co-translators, some 800 languages have been or are now being reduced to writing. One-hundred and fifty languages have the whole New Testament. Even so, language barriers still deprive 200 million people, representing more than 3,000 languages, from hearing or reading the life-giving message of Jesus Christ.

The goal of reaching those neighbors who haven't any portion of Scripture requires people now engaged in almost every kind of occupation. A team of literacy workers, pilots, printers, doctors, nurses, administrators, accountants, artists, builders, agriculturists, and others—helping on either a long- or short-term basis—is necessary to back up the translators.

Today, 3,000 Christians willing to go to every "tongue, tribe, and nation" are needed. By learning foreign languages, translating the Scripture, and communicating God's love, these Christians will become their neighbors' friends. [†]



Elvira and W. Cameron Townsend (far left) at a Cakchiquel Christian Conference in 1920.

YOU ARE WHAT YOU THINK

by Muriel Larson

MARY SLESSOR, the courageous, red-haired missionary who became known as the "White Queen of the Cannibals," wrote home to friends in Scotland about the victorious life of a native woman in Africa:



*She is so poor that she has not one farthing in this world but what she gets from us, not a creature to do a thing for her, her house all open to rain and ruin, and into which the cows rush at times. But blind Mary is our living, bright, clear light. . . . Her voice is set to music, a miracle to the people here who know only how to groan and grumble. She is ever praising the Lord and her testimony to the Saviour is not a shabby one.**

Although this African woman had none of the conveniences and blessings that many of us take for granted, she had more joy in her heart and life than most of us.

How sad it is that many who profess to be Christians do not have that joy in their lives that Jesus Christ promised to His followers! (John 16:24). Instead of enjoying a healthy, happy life, they become mentally, physically, or spiritually ill because their mental attitudes do not harmonize with the teachings of God's Word.

The Bible sets forth some clear instructions for the way of the good life. Even though blind Mary couldn't read, she followed that way because she lived so close to the Lord. The Holy Spirit was her teacher.

One clear-cut biblical principle that gives promise of good health to those who fulfil its requirements is found in Proverbs 3:5-8:

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

As a person thinks in his heart, Proverbs 23:7 says, so is he. A thousand years after King Solomon wrote that, our Lord Jesus Christ taught that our behavior and speech are governed by our hearts—our minds (Luke 6:45). Our whole lives are affected by the way we think.

Doctors, psychiatrists, and mental institutions today have more patients than they can handle. Even professing Christians may be in such physical, mental, or emotional states that life with them and in them is a constant turmoil. Their hearts are full of anxiety, worries, fears. Pride, hatred, bitterness, and resentment—all evidences of self-centered thinking—wreak havoc in the lives of these unhappy souls.

Two women I knew had a disagreement. Angry words were spoken. One woman would not forgive the other and nourished a grudge. Before long her ulcers were acting up and other physical ailments asserted themselves. How much better it would have been for her if she had only set aside her pride, bitterness, and resentment and asked the Lord to help her to be truly forgiving and loving!

The Heart-Mind. So often it's in our hearts,

*A. J. Bueltmann, *White Queen of the Cannibals* (Chicago: Moody Press).

Muriel Larson is a free-lance writer and the author of 12 books. In 1973 she was the WMS public service speaker at General Conference, and her book, Living Miracles, *was a 1973–74 WMS reading circle selection.*

in our minds, where the trouble begins. Pride, along with other harmful attitudes, originates in the heart, according to Jesus Christ (Mark 7:21-22). Your heart is your inmost being—your will, your intellect, your sensibilities—the real you.

What is the real you like? It's bound to show itself in your attitudes, your words, and your actions. It's bound to affect your life one way or another.

The Bible teaches that when you receive Jesus Christ as your Savior, you become a new person (II Cor. 5:17). You get a new heart (Ezek. 18:31). Thus, as a newly born-again Christian, you are filled with the love, peace, and joy of the Lord. You are filled with faith, too. There is no room in your heart at that time for negative attitudes.

A person becomes like those he associates with most often. The more time we spend with Christ, the more we will be like Him and the more others will see Christ in us.

As time goes on, however, you may get away from the Lord. You may allow some thing or some thoughts to come between you and God. Then your heart is no longer **filled** with God's Spirit. Self moves in and starts crowding God out. With self comes that whole Pandora's box of negative attitudes that play havoc in the lives of Christians and make them seem less than Christ-like.

Our Mental Environment. One thing that influences the way we think is our mental environment. What are we taking into our minds day after day? Dr. G. Campbell Morgan wrote the following in his booklet, **Life's Problems**:

> *It is impossible for any man, whatever his position in the realm of thought may be, to deny that men bequeath to their children their dispositions, their tendencies, their characters. . . . Remember, you never touch a man without influencing him.*

We are constantly being influenced in our thinking by what we see, hear, and experience. That is why the Lord taught the Children of Israel, in Deuteronomy 6:4-9, that their whole beings were to be permeated with love for God. This acts as a barrier against the unwholesome, destructive, ungodly thoughts that might lead to unlawful acts.

The people of Israel were instructed to keep God's Word in their hearts, to teach it to their children, to talk about it in their homes and abroad, day and night. If they had done this, the Bible wouldn't be filled with all the accounts of trouble and disaster that befell them.

The Apostle Paul wrote, "These things happened to them as examples, and were written down as warnings for us" (I Cor. 10:11, NIV).

Love Versus Hate. Compare some harmful attitudes with the healthy ones God urges us to have. The most important positive attitude God wants us to have is love. When asked what the great commandment was, Jesus Christ gave two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and "Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39).

God's love in our hearts banishes hatred and its ugly offspring—hostility, bitterness, wrath, envy, and resentment. Love is patient and kind (I Cor. 13:4).

Humility Versus Pride. Pride was the sin that caused the downfall of Satan (Isa. 14:13). Pride likewise led to the first sin of man, for it was his desire to exalt himself that made him disobey God. Pride undoubtedly keeps more people out of heaven than any other thing, because they will not humble themselves and become as little children (Matt. 18:3).

Pride causes people to be egotistical, self-righteous, embittered, resentful, and sarcastic. A prideful person "builds mountains out of molehills." He's often argumentative, uncompromising, and aggressive. He continually finds fault with others and is chronically hostile and angry.

God calls on His people to have the humility of His Son (Phil. 2:5). Just think of all the arguments and unpleasantness we'd avoid, and the tranquilizers we could throw out, if we were humble like Jesus!

Faith Versus Fear. One of the greatest enemies to our physical, mental, and spiritual health is fear, with its terribly depressing side effects, worry and anxiety. "Be anxious about nothing," God says in His Word, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

Do we really trust in the Lord, that He will work out all things for our good? (Rom. 8:28). Then let us lean back upon Him and accept the peace He offers.

It is said that a person becomes like those he associates with most often. The Lord is loving, kind, good, and forgiving. In Him is love, peace, and joy. The more time we spend with Him—talking to Him off and on throughout the day, praising and thanking Him, listening to Him through His Word—the more we will be like Him and know His love, peace, and joy. The more will others see Christ in us.

The Bible says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). [†]

Part III of a three part series of articles dealing with "the care and nuture of pastors."

Pastoring Your Pastor

by Frederick J. Finks



THE role of the pastor is one of the most misunderstood positions in the church in our time. "There is an outmoded view of the pastor's role which, although diminishing, strongly persists in some circles today. It is the view that the pastor is hired by the congregation to do all the work of the church. The better the pastor, the more the people of the church can relax and become spectators. It is not only an outmoded view, it is also unbiblical."*

Not only is the role of the pastor misunderstood, but the spiritual gift of pastoring is misinterpreted. Is the pastoral gift only for clergymen? No. This gift is bestowed on other members of the church as well. All those within the body who have special abilities to counsel and encourage believers and to nurture them in spiritual growth have been given this gift. By no means is this spiritual gift limited to the professional. Thank God that He has given it to many Christians who are not included in the paid ministry.

Let's face it, a pastor cannot minister to everybody. Even Jesus limited Himself to twelve. In my church I have 175 families. Even though I have an associate, I would be deceiving myself if I thought that we could pastor the entire church alone. But God has given us several persons with the gift of pastoring to help us. And these people minister to my associate and me in the process. That's right! They minister to us. After all, a pastor needs a pastor too.

I'm going to let you in on a secret. I get lonely, depressed, and fearful; I worry and become anxious just like the next guy. Does that surprise you? Well it shouldn't, because your pastor probably does the same. And, like me, he needs someone to help him overcome his loneliness, his depression, and his fears. That someone could be you.

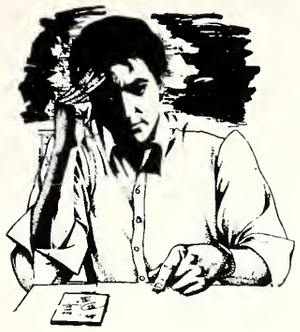
Show your pastor you love him

How do you pastor a pastor? First, let your pastor know that you love him. It's likely that your pastor is far away from any family. He has uprooted himself and moved to your church at God's leading. This means that he has broken most of his physical family ties.

In my own case I moved from Virginia to Indiana. My family is very tight knit. Love is openly shared by my father, my mother, and my brothers. I miss them a lot. I miss the casual weekend gatherings and the holiday reunions. And my children are missing the normal contact with their grandparents.

*C. Peter Wagner, **Your Spiritual Gifts** (Glendale: Regal Books, 1979).

Dr. Finks is pastor of the Winding Waters Brethren Church, Elkhart, Indiana.



Pastors get lonely, depressed, and anxious just like the next guy.

But my congregation has become my substitute family. (Whenever God takes something away, He always fills the void.) When church responsibilities keep us from spending a holiday with family, we become part of another church family as we share a Christmas or a Thanksgiving dinner with them. My children have adopted grandparents who offer their wisdom and tell tales of bygone days. I was delighted to hear my daughter learn grandma's old-fashion cures from one such adopted grandparent just the other day.

We are loved, and we know it. People in my congregation are open and free with their love. It is one of the strongest forces that has kept me in ministry here at Winding Waters for over eight years. We know our people love us.

Give your pastor your support

Second, you can pastor your pastor by looking for his needs. Your pastor is dependent upon you for support—both spiritually and materially.

Paul said it this way: "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, 'You shall not muzzle the ox while he is threshing,' and 'The laborer is worthy of his wages' " (I Tim. 5:17-18, NASB).

Many pastors are underpaid. People don't like to hear this, but it's the truth. Some argue that the pastor shouldn't be out for the money. That's right, and few are. But that doesn't mean that pastors don't need money to pay bills and to prepare for the future.

Money is a sensitive issue with most people. But a pastor is entitled to a fair salary. Listen again to the words of Paul: "But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (I Tim. 5:8, NASB).

A pastor who has to spend a lot of energy making ends meet is not going to be as effective as one who doesn't have financial worries. In this connection I would like to compliment my people at Winding Waters. I have never had to ask for a raise. In fact, on three different occasions I have turned down some of their proposals because I felt they were too much. I know they care about me because they are intent on doing what's fair.

But I know fellows pastors who are not as fortunate. They have had to ask for raises. This can be humiliating. It can zap the pastor's energy and enthusiasm for ministry. So look out for your pastor. He's depending on you.

Keep your pastor revitalized

Third, look for ways to keep your pastor renewed and revitalized. "Burn out" is a common occurrence in the pastoral ministry. Pastors give until they have no more to give, and they often leave the ministry discouraged and disillusioned.

You can help prevent this. How? In several ways:

(1) Look for seminars, retreats, and extension classes that would be helpful to your pastor. Then make it possible for him to attend. Several years ago my church sent me to California twice to take courses on "Successful Church Leadership." These courses were the springboard to our tremendous growth. My congregation has also given me time off to do doctoral work—four weeks each on top of my vacation.

(2) Speaking of vacation, how much time off do you give your pastor? Most Brethren pastors get two weeks each year. By contrast, the United Methodist and Presbyterian churches start their men out with four weeks. Consider this—your pastor doesn't have his weekends free. Most people can jog off to grandmother's house over the weekend, but not the pastor.

Last year my church gave me four weeks vacation. The chairman of the board of the congregation was totally behind it. "I figure we own you twenty-four hours a day, seven days a week," he said. "You deserve it [the four-week vacation]." Every pastor deserves it! And he will really appreciate your concern for him and his family.

(3) Do the unexpected. Send your pastor and his wife away for a special weekend or on a trip to the Holy Lands. I met a pastor whose church was sending him and his wife on a seven day cruise. (The cruise wasn't even related to his ministry. But it really revitalized him for service to that congregation.)

My friends, your pastor is special. He is God's man for your church. He is your shepherd, your spiritual leader. He has given his life for you. You should love him, care for him, and nurture him. "For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake For all things are for your sakes, that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God." (II Cor. 4:5, 15, NASB). [†]



Martha's Open Home . . .

. . . Mary's Open Spirit



by Julia Flora

AT an evening meal recently, our younger daughter told a riddle. She said a father and son were traveling together in a car when they had an accident. The father was killed. The son was taken to the hospital and needed an operation. The doctor said, "I can't operate on him because he is my son." How could this be?

We had to think a while before we figured it out. Then we realized: The doctor was the boy's mother.

The role of women has been changing through the years, but not without a lot of struggles. I believe that we should not be afraid to take a fearless and honest look at Bible passages concerning the changing role of Christian women.

Jesus Himself related to women in ways that were unusual for His time and culture. And from Jesus' encounters with women, we learn about His priorities for a Christian woman.

Two women whom Jesus knew well were Mary and Martha, the sisters of Lazarus. This family in Bethany often opened their home to Jesus during His three-year ministry.

We read of one such occasion in Luke 10. Jesus was welcomed into their home, perhaps after a long day of teaching and healing. Martha was bustling around in the kitchen, preparing food. Mary was not helping her sister.

We find Mary sitting at Jesus' feet. This was the traditional position of the *male* disciple or rabbinical student. Mary was listening to Jesus as He taught. For us, who are used to women as students and teachers, that seems completely normal. But in Jesus' day, it was not done. Intellectual endeavor was outside the realm of a "woman's role."

Two statements by a first-century rabbi, Iliezer, illustrate the Jewish attitude toward women and the study of Scripture. He wrote, "If a man gives his daughter a knowledge of the Law it is as though he taught her lechery." And, "Better to burn the Torah than to teach it to women."

Martha was fulfilling the duty of a woman—she was preparing food for the guest. But Mary had chosen not to play the traditional woman's role, and was instead listening to Jesus' words.

When Martha came to Jesus and asked Him to scold Mary for not helping in the kitchen, Jesus answered: "Martha, Martha! You are worried and troubled over so many things, but just one is needed. Mary has chosen the right thing, and it will not be taken away from her" (Luke 10:41-42, TEV).

Jesus knew what was expected of women. But He did not rebuke Mary or send her away. Instead He told Martha that only one thing was necessary. Mary had discovered the most important thing of all, listening to the word of God from the lips of Jesus. Jesus did not send Mary into the kitchen. What she was doing was the right thing.

One other time Mary, Martha, and Lazarus were providing a meal for Jesus. It was just six days before that final Passover, when Jesus was crucified. Jesus, Lazarus, and apparently other disciples were at the table. Once again Martha was serving, and Mary again was at the feet of Jesus. To show her love for Jesus, Mary poured a whole pint of expensive perfume on Jesus' feet, and then wiped His feet with her hair.

This time it was Judas Iscariot who protested. He said that Mary's ointment could have been sold and the money given to the poor. But once again Jesus came to Mary's defense. "Let her alone," He said, "let her keep it for the day of my burial. The poor you always have with you, but you do not always have me" (John 12:7-8, RSV).

Apparently Mary had been a good listener when she sat at Jesus' feet. She understood that Jesus was leaving them, and she wanted to demonstrate her love for Him while He was still with them. Mary, perhaps even before the

(continued on page 19)

Mrs. Flora, a member of the Park Street Brethren Church, teaches piano and is employed part-time at The Carpenter's Shop.



the salt shaker

by Alvin Shifflett

A Call From Space

Our future will begin with a call from space.

The above statement came from a documentary about research on interplanetary communication. Scientists are desperately seeking to unravel the mysteries of the universe by means of communication. They hope to communicate with "anyone out there."

Of course, "the anyone out there" is not assumed to be God or one of His angels. The irony of it all is that God has already spoken from outer space.

The prophets heard God speak. The Nation of Israel also heard Him, for Moses said, "In all history, going back to the time when God created man upon the earth, search from one end of the heavens to the other to see if you can find anything like this: An entire nation heard the voice of God speaking to it from fire, as you did, and lived!" (Deut. 4:32-33, TLB).

From the beginning of time God has communicated with mankind. In Eden God conversed with Adam and Eve. It was only after the Fall that people began to see more and hear less. Men and women became so earthbound that their babble made them deaf to the voice of God. The roar of mankind's superabundant activities, even those done "in the name of the Lord," often causes deafness to the voice of God. But fortunately, in every era of history, a few have still been capable of hearing God's voice.

Noah was one such person. He heard the voice of God when he built the ark. People ridiculed Noah for taking on such a building project. But Noah was undaunted, for he had received a long distance, "God to person" call from outer space. Once a man hears God's call and acknowledges it, there's no changing his mind.

Moses also received a call from God. For forty years Moses had lived in the desert in a state of contentment. It was in the midst of his contentment that he heard the voice of the Lord. God broke His silence and spoke —this time from a burning bush. It took the heat of a burning bush to melt the wax in Moses' ears so he could hear again!

The boy Samuel heard the voice of God one night as he lay on his bed. Samuel mistook God's voice for the voice of Eli—quite a compliment to Eli. But after the Lord spoke the third time, Eli realized it was God calling, and he offered the best piece of advice he had ever given as a priest of Israel. He told Samuel, ". . . if he calls you again, say, 'Speak, Lord, your servant is listening'" (I Sam. 3:9, TEV). This was excellent advice, since most people in those days were deaf to God's voice, as they appear to be today.

One of the more intriguing accounts of God speaking to man is the record of His talking to Elijah. Elijah was in a mountain cave, where he had fled to escape the wrath of Jezebel. There was a mighty wind, an earthquake, and a fire. But God was in none of these. After the fire there was the sound of a gentle whisper. When Elijah heard it, he wrapped his face in a scraf and went out and stood at the entrance of the cave. Then the Lord spoke to him.

"The roar of mankind's superabundant activities, even those done 'in the name of the Lord,' often causes deafness to the voice of God."

There may be times when God chooses to shout—through pain or tragedy—in order to get our attention. But perhaps this account of Elijah reveals that God often chooses not to speak in a dramatic Hollywood fashion, but rather in a whisper. For a whisper is the most intimate and personal way of speaking. Besides, one has to be very quiet and still in order to hear it. And I suspect that this is what God wants most—for us to be quiet and listen. [†]

Brethren Youth Crusaders

Building for tomorrow by supporting our Brethren Youth today

THE Brethren Youth Crusaders (BYC) are having a great year. Reports from throughout the denomination indicate that the young people of the Brethren Church have a spirit of enthusiasm for the work of our Lord. Strong Christian lives are being formed in local BYC groups, and a solid foundation for tomorrow is growing among the young people of today.

1981 Theme

The BYC theme for this year, like the General Conference theme, is drawn from John 13:35. The adult theme is: "They'll know we are Christians" The BYC theme is: ". . . by our love."



Local youth groups are being urged to explore this theme and to find ways of practicing it in their local groups. Then at the 1981 BYC Convention the young men and women of our churches will learn more about sharing God's love with one another.

1981 Convention

Once again the youth of our denomination will come together (concurrently with the adult General Conference) for the BYC Convention in Ashland. Youth who have properly registered their membership with the national BYC will conduct the business of the organization. In addition, all youth in attendance will have opportunities to study and grow together through the various programs of the Convention. Seminars in Brethren Church history, Bible studies led by men from throughout the denomination, and the annual BYC Communion are all planned for the Convention.



A highlight of this year's convention will be a concert by **Honeytree** (real name: Nancy Henigbaum), a Christian entertainer who shares her testimony in every concert. Honeytree will appear on Friday night of General Conference week. (Although the concert is part of the BYC Convention, other persons will be admitted if they buy a ticket during Conference week. BYC members who have registered for the Convention will have their ticket price included in their registration fee.)

Fees for the 1981 BYC Convention are the same as last year: $8.00 per person. This is an all-inclusive fee, covering the concert admission, BYC Communion expenses, and publication of the BYC program book. The $8.00 fee will be collected at registration and will be non-refundable.

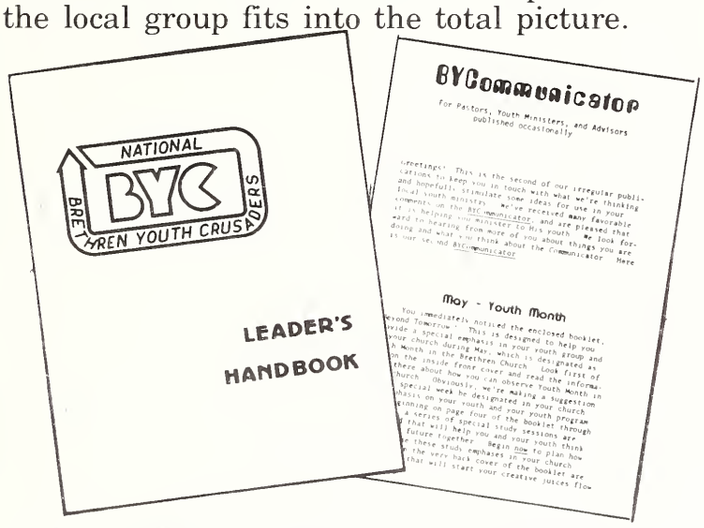
For younger youth who are in Ashland for Conference week, the Board of Christian

Education will again sponsor a children's conference program at the Park Street Brethren Church. More information will appear in the June issue of THE EVANGELIST.

BCE Assists BYC

The Board of Christian Education of the Brethren Church provides administrative assistance to the national programs of the BYC—with the Director of Christian Education serving as a BYC advisor. In addition, the Board offices produce literature that is helpful to the local BYC in several ways:

The **BYC Leader's Handbook** provides the local youth advisor with a resource for organizing and understanding the BYC program on a denominational level. It also explains how the local group fits into the total picture.



The **BYCommunicator** is published from time to time when the national office has some news or resources to share with local youth leaders. The publication is prepared for youth advisors, pastors, and ministers of Christian education.

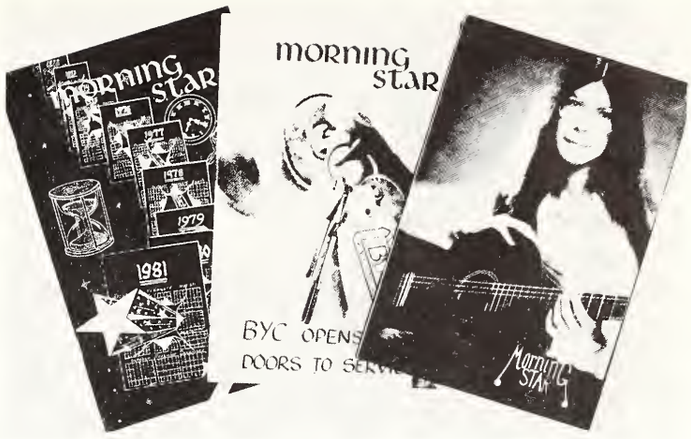
The **Idea Sheet**, published by the Sonpower youth program, is made available to youth advisors, also. This helpful paper is filled with ideas and inspirational materials to help the local advisor.



Other publications are produced from time to time to help the local BYC.

Morning Star

The official publication of the national BYC is **Morning Star**, written, edited, and published by the youth themselves. The magazine is designed to keep the young people of the Brethren Church aware of what other youth are doing and to inform them of developments



in the national program that would be of interest. David Stone is the current editor. He works in conjunction with the BCE staff in the production of the magazine.

Finances Come From the Church



The BYC is financially supported two ways:

(1) Gifts from the church to the Board of Christian Education. Most churches include a gift to the Board of Christian Education in their budget or take a special offering during the month of May. Frequently individuals send in checks indicating the specific application of the funds to the BYC program.

(2) The BYC Ingathering. Each year local youth groups carry on fundraising activities in their local churches. Most of the money raised in these projects is taken to the BYC Convention and pooled with the funds from all other BYC groups. Historically, at least half of the money collected at the Ingathering goes toward the projects selected by the BYC members themselves at each year's Convention. (The projects for the 80-81 year are the Summer Crusader program and a car for the India mission field.) A portion of the Ingathering is used to operate the BYC Council—the governmental arm of the national BYC between Conventions. And a portion is given to the BCE to help underwrite the administrative costs of the BYC.

Without the involvement of Brethren people by supporting the BYC fundraising activities and giving to the May Youth Month emphasis in the Brethren Church, the active BYC program we enjoy today would not be possible.

What YOU can do



Be supportive of your local youth program . . . by offering leadership, praying, and giving generously to the May youth offering of the local church. It is your careful involvement in our youth—in all ways—that will help the Brethren Church to have a vibrant youth program today in order to assure a vibrant church tomorrow.

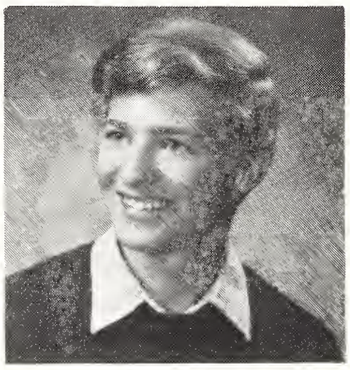
1981 Summer Crusaders

BRETHREN YOUTH serve the church in many ways. But one of the most visible forms of service each year is the Crusader teams that travel throughout the denomination presenting inspiring musical programs or providing leadership for local vacation Bible schools. The Crusader program for 1981 is well underway. Here is the official announcement of the teams:

There will be three educational units. One of these teams will be led by John Gilmer. John is a veteran Crusader, having served in 1980 with the music team "One Spirit." He is from Ashland (Park Street), Ohio. Serving with John will be: Viv Gordon, from Lanark, Illinois; Jeff Carter, from Burlington, Indiana; and Lisa Lesher, from Loree, Indiana. This team will serve in Florida.



Jill Slee,
Ed. Unit Captain



John Gilmer,
Ed. Unit Captain

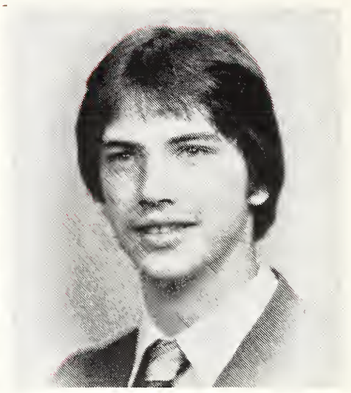
Another educational unit will be led by two-year veteran Jill Slee, from Roann, Indiana. On Jill's team will be: Lori Young, from Ashland (Park Street), Ohio; Alan Myers, from St. James, Maryland; Floyd Minor, from Ft. Scott, Kansas.

The captain of the third educational unit will be Dave Logan, from Masontown, Pennsylvania, who served in 1980 on "Salt," also an educational unit. Dave will be accompanied by Dan Mossman, the first Crusader from the Home Mission Church at Medina, Ohio; Nancy Metzler, from Sarasota, Florida; and Amy Icenhour, from Ashland (Park Street), Ohio.

The music team will be led this year—for the second time—by John Crowe, from Bremen, Indiana. John is in his third year as a Crusader. Another veteran, Chip Keplinger,



John Crowe,
Music Team Captain



David Logan,
Ed. Unit Captain

will serve as John's assistant in providing leadership for the musical unit. Chip is from Washington, D.C. Other members of the music team will be: Mark Thomson, from Lanark, Illinois; Michael Funkhouser, from Sarasota, Florida; Mike Warner, from North Manchester, Indiana; Kathleen Wilson, from Masontown, Pennsylvania; Laurie Gould, from Derby, Kansas; Cheryl Grumbling, from Mt. Olivet in Delaware; Robyn Mack, from Ashland (Park Street), Ohio; Gerri Anne Bargerhuff, from Mexico, Indiana.

1981 will see the re-emergence of another idea in Crusader team ministry: a drama team. This team will provide a repertoire of Christian drama as it travels throughout the denomination. It will also serve in a few places as VBS helpers. Talented Evan Bridenstine will serve as captain of the drama team. This will be Evan's fourth year as a Crusader. He has served on an educational team, as an intern, and last year on the music team. With Evan on the drama team will be: Jerry Kernohan, from Sarasota, Florida; Tim Campbell, from Elkhart (Winding Waters), Indiana; Lyn Ellis, from Oakville, Indiana; and Joyce Ronk, from Ashland (Park Street), Ohio. [†]



Evan Bridenstine,
Drama Team Captain

Prayer Warriors

The Summer Crusader program is successful because of the careful and consistent prayer support of many Brethren people. The **Prayer Warrior** program is a simple commitment on your part to pray for a Crusader **by name** each day he or she is serving this summer. The more Brethren we have enrolled in the Prayer Warrior program, the more successful the ministry of our young people will be.

This summer we will offer you the opportunity to request a particular Crusader—or more than one. If you would prefer not to make a choice, however, the BCE will assign a Crusader to you. Shortly before the summer program begins, you'll receive a picture and itinerary of the Crusader whom you've chosen or been assigned. Then throughout the summer, you'll receive postcards from your Crusader to let you know how things are going.

Won't you please consider being a **Prayer Warrior** this summer? Just fill in the information requested below and send it to the Board of Christian Education, 524 College Ave., Ashland, Ohio 44805. **Do it Today!**

Clip and mail to Board of Christian Education, 524 College Ave., Ashland, OH 44805

YOUR NAME:_____

ADDRESS:_____

HOME CHURCH:_____

I would like one_____ or two_____ names to pray for this summer.

(Optional) I would like to pray for (name of Crusader)_____

_____.

UPDATE

news from the Brethren Church

Howard Jones leads revival services at Hagerstown First Brethren

Hagerstown, Md.—Dr. Howard Jones, an associate evangelist with the Billy Graham Evangelistic Association, was the speaker at revival meetings held at the First Brethren Church of Hagerstown, March 20-22.

Average attendance for the four services was 162, with 61 decisions at the altar.

According to Hagerstown First Brethren pastor, Dr. Harold Barnett, "We truly had a revival, for which we thank God! There were real victories and breakthroughs in many areas."

Perhaps one reason for the success of the revival was the preparation that preceded it. Cottage prayer meetings were organized in six homes, and these met weekly for several months prior to the revival.

Another part of the preparation was "Operation Andrew." Brochures and prayer cards were distributed to the members of the congregation prior to the evangelistic services. The brochures explained the witnessing and inviting work of Andrew in bringing his brother to Jesus.

The prayer cards were for members of the congregation to use to write down names of people they wanted to see saved or revived. Members were then encouraged to pray for these people, to invite them to the services, and to offer them transportation to the meetings.

Dr. Barnett said, "It is obvious that the entire church was mobilized for the revival effort, and God truly blessed!"

Chaplain Thomas Schutz to receive Doctor of Ministry degree

Cypress, Calif.—Commander Thomas A. Schultz, an ordained Brethren elder who is serving as a U.S. Navy Chaplain, will receive the Doctor of Ministry degree June 13 from Fuller Theological Seminary in Pasadena, California.

Chaplain Schultz will graduate from the School of Theology with a concentration of study in Marriage and Family Ministries. His dissertation is entitled "A Preventive Approach in the Developmental Basis for the Married in the U.S. Navy and Marine Corps." Schultz also has a Ph.D. in systematic theology and cultural anthropology.

Schultz is a native of Pleasant Hill, Ohio, and a member of the Pleasant Hill Brethren Church. Before entering the Navy, he served ten years in Ohio pastorates and as a teacher in the public schools. He has served with Navy and Marine Corps units at sea, in Japan, Vietnam, Diego Garcia, and in the U.S. Chaplain and Mrs. Schultz and their three sons make their home in Cypress, Calif.



Commander Thomas A. Schultz



On Sunday morning, March 1, the First Brethren Church of Sarasota, Florida, honored couples in the congregation who had been married fifty years or more. Shown above and on the following page are 28 couples honored on that day. They are (left to right) Mr. & Mrs. Dale Kehler, Mr. & Mrs. George Giltner, Mr. & Mrs. Ralph Childers, Mr. & Mrs. L. M. Johns, Mr. & Mrs. Lloyd Schrag, Mr. & Mrs. Herrell Waters, Mr. & Mrs. Emerson Miller, Mr. & Mrs. Willis Murray, Mr. & Mrs. Walter Davis, Mr. & Mrs. Claude

Wayne Heights honors senior citizens; President couldn't come

Waynesboro, Pa.—March 15, 1981, was Senior Citizens' Day at the Wayne Heights Brethren Church. Senior citizens were the honored guests at the morning worship service on that day, and seventeen of the twenty-one possible honorees were present. Among these was Sister Carrie Bonebrake, the congregations oldest member. Though she is almost 96, Sister Bonebrake still attends services regularly.

Two of the senior citizens —Pearle Warren and Fred Hammond, Jr.—led in the reading of Scripture and the morning prayer. In addition, several of the seniors who are members of the choir participated with the choir in singing the anthem for the morning.

During the service each senior citizen was individually recognized by the congregation. Rev. Henry Bates, pastor of the Wayne Heights Church, also emphasized the importance of senior citizens to the congregation by bringing a message entitled "God's Senior Citizens."

Following the morning worship service, the congregation and the guests of honor enjoyed a delicious fellowship dinner prepared by the church's hospitality committee.

According to Pastor Bates, Senior Citizens' Day is one of the highlights of the life of the Wayne Heights congregation each year. He comments, "In a day when society in general seems to put so much emphasis upon youth, the Brethren here feel that those who have 'borne the heat of the day' also deserve some special recognition."

There is also an interesting sidelight on this special occasion. Since the Wayne Heights Brethren Church is located quite close to the presidential retreat at Camp David, the congregation sent an invitation to President Reagan to come and worship with the Brethren if he expected to be at Camp David that weekend. Two or three days before Senior Citizens' Day, a call came to the parsonage from the White House. It was the President's social director calling to say that the President appreciated the congregation's invitation, but that he would be unable to attend. He and Mrs. Reagan were scheduled to be in New York that weekend for a performance of their son's ballet troupe.

Aid for innocent victims urgently needed in El Salvador

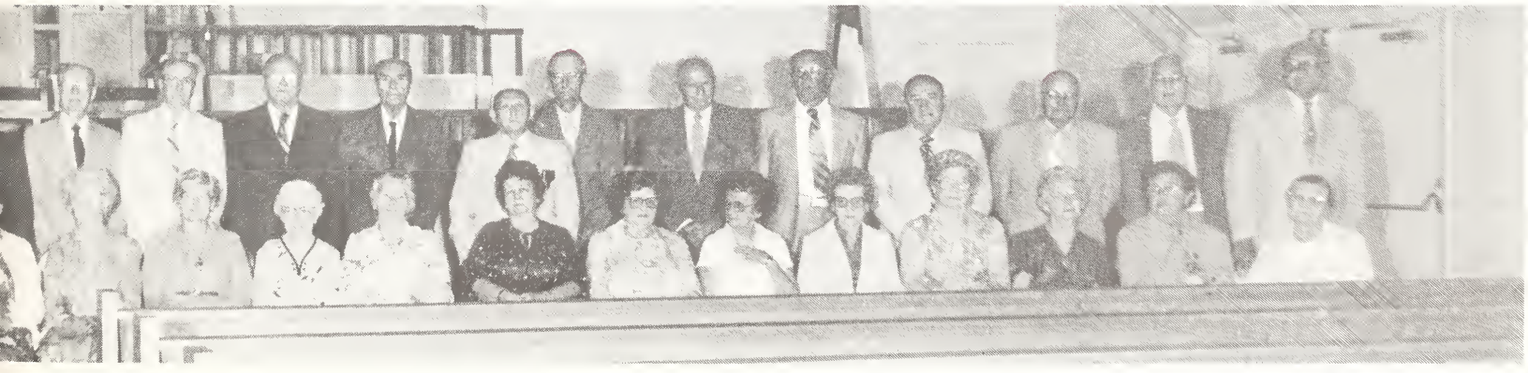
St. Petersburg, Fla.—Volatile political unrest in El Salvador is causing innocent victims to suffer, according to a World Relief emergencygram received by Phil Lersch from Jerry Ballard, president of the World Relief Corporation. Many homes have been destroyed and medicine and food are scarce, the emergencygram states.

World Relief, in cooperation with Central American missions and evangelical students, is assisting the homeless with food and medical care. But additional funds are needed to continue this support.

WRC is also ministering to 18,000 Nicaraguan and Salvadoran refugees who have fled into Honduras for safety. World Relief is working closely with the evangelical community to supply tents, provide medical care, and ship 450 tons of grain and 28,000 pounds of protein biscuits.

Continued financial assistance and prayer support are crucial to help these families in El Salvador and Honduras regain strength and hope, says Ballard.

According to Phil Lersch, chairman of the Brethren World Relief Board, Brethren people can help by sending contributions labeled "El Salvador" to Bob Bischof, treasurer, Brethren World Relief, Box 117, New Paris, IN 46553.



Gardner, Mr. & Mrs. Wilbur Sigerfoos, Mr. & Mrs. Lynn Stump, Mr. & Mrs. Weldon Klingler, Mr. & Mrs. Roy Larrison, Mr. & Mrs. Everett Miller, Mr. & Mrs. Howard Willover, Mr. & Mrs. Sidney Penrod, Mr. & Mrs. Rossie Benson, Mr. & Mrs. Delmar Coffman, Mr. & Mrs. Virgil Smith, Mr. & Mrs. Esco Long, Mr. & Mrs. Ernest Burden, Mr. & Mrs. Ira Vermillion, Mr. & Mrs. Robert Hall, Mr. & Mrs. Vernard Gallant, Mr. & Mrs. Clarence Abe, Mr. & Mrs. Harold Fry, and Mr. & Mrs. George Williams.

Five Brethren churches join in helping Jim Black family

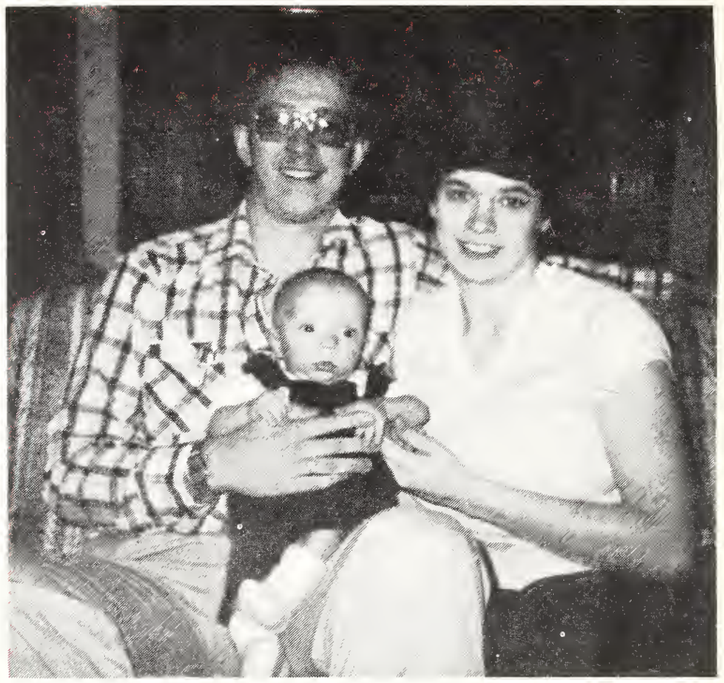
Ashland, Ohio—From time to time, Brethren churches have opportunity to help families hit by illness or unusual expenses. The month of February provided five Brethren churches with such an opportunity.

Matthew Black was born to Jim and Susie Black on September 20, 1980, two months premature. Young Matt spent the next three months in Akron Children's Hospital, much of it in the intensive care unit. A happy family welcomed him home on December 19.

But the joy of his homecoming was tempered by over $40,000 in medical bills—a formidable sum for any family, but especially large for a couple in seminary.

By mid-January, the Brethren Health Care Plan had covered all but $15,000. Concerned members of the Christian Heirs Sunday School Class at Park Street Brethren Church set out to help the Blacks meet these expenses.

First, a local attorney was consulted to pursue additional funds and to work with the hospital and insurance company. As a result of these consultations, the insurance company paid enough to bring the final bill to under $8,000. (And the attorney donated his time!)



Susie and Jim Black with Matthew (Picture taken in April.)

Then the class began its effort to raise funds. The month of February was chosen, emphasizing the opportunity for Park Street members and friends to express their love in a tangible way. Gifts were received throughout the month through the church's Good Samaritan Fund.

Letters were also sent to four other Brethren churches that have close ties with the Blacks, asking that concerned members from these churches lend their support. These churches were: Valley (Jones Mills, Pa.); Hillcrest (Dayton, Ohio); Milledgeville, Ill.; and Waterloo, Iowa.

On March 15, the Valley Brethren presented their love gift of $331.25 to Jim and Susie. Then on March 22, Bill Brelsford of the Christian Heirs class at Park Street presented the Blacks with gifts as follows: Waterloo—$800.90; Dayton—$511.00; Milledgeville — $1,711.31 (including $1,000 from the church budget); and Park Street —$2,957.00. Several individual gifts were also given directly to the Blacks.

The Christian Heirs Class joins Jim and Susie in thanking all who gave so generously to the need of their brother and sister.

—Ronald W. Waters

Missionary Day at Pleasant View includes International Dinner

Vandergrift, Pa. — Sunday March 15 was Missionary Day at the Pleasant View Brethren Church. Rev. Terry Lodico, pastor of the Medina Bible Fellowship, the Brethren Home Mission Church in Medina, Ohio, was the guest speaker for the day.

During the morning service, Rev. Lodico spoke on the challenge of love, taking his message from the First Epistle of John. Rev. Lodico challenged the congregation to look beyond itself to see the work that is being done both in the U.S. and abroad because one person dared to take the first step and reach out in love, sharing the gospel message with those who would listen.

To further emphasize missions, an International Dinner preceded the evening service. The Pleasant View BYC provided the decorations, which had an international flavor. And those who attended the meal were encouraged to bring foods representative of other countries. The meal also provided a time for further fellowship with Rev. Lodico and his wife, Sandra.

Following the meal, Rev. Lodico spoke again at the evening service.

"How can we be indifferent to the millions and millions who live on the brink of starvation each year, while the nations of the world spend $550 billion each year on weapons?"

Billy Graham at the NAE/NRB Convention in January.

Dr. J. Vernon McGee is speaker at Sarasota Bible Conference

Sarasota, Fla.—Dr. J. Vernon McGee was the speaker at a Mini-Bible Conference held March 8-12 at the First Brethren Church of Sarasota. Dr. McGee is the radio voice of the "Through the Bible" broadcast, which is heard in every state in the U.S. and on six continents.

Total attendance for the nine sessions of the conference was 2,767. Sessions were held at 10:00 a.m. each day Sunday through Wednesday and at seven o'clock each evening Sunday through Thursday.

This year Dr. McGee is marking his 40th anniversary of Bible teaching by radio. In addition to his radio ministry, he has published a Bible study series that covers every book of the Bible.



Dr. J. D. Hamel (left), senior pastor of the Sarasota First Brethren Church, presents Dr. J. Vernon McGee the key to the city on behalf of the mayor of Sarasota.

photo by Tim Solomon

While Dr. McGee was in Sarasota, Dr. J. D. Hamel, senior pastor of the First Brethren Church, presented him the key to the City of Sarasota on behalf of the mayor, Mr. Fred Soto.

AC library receives scientific collection

Ashland, Ohio—WIL Research Laboratories, Inc., has donated a collection of scientific journals and reference books to the Ashland College library. The collection is comprised of approximately 10,000 volumes of scientific periodicals and reference books. As a result of the gift, AC's periodical holdings have been increased by one-third.

Dr. Joseph Shultz, AC president, noted that the gift strengthens the capabilities of both teaching and research in the sciences at Ashland College. "This gift also furthers the interdependence we share with the scientific and business communities," Dr. Shultz said. "Ashland College students will benefit from this alliance, due to the excellence of the resources available to them in the college library."

The collection of books and periodicals had formerly belonged to the Hess and Clark company.

Martha's Open Home. . . Mary's Open Spirit

(continued from page 10)

disciples, understood that Jesus was soon to die. She had been given a perception of spiritual matters.

Mary and Martha both had important qualities. Martha had a genuine desire to offer hospitality to guests, a concern for the physical needs and comfort of other human beings. This is a quality that women have been and are still encouraged to cultivate. And it should not be devalued or discarded. In their homes women have provided for the needs of their families; in the church, as well, they have often taken the responsibility for seeing that physical needs are met.

Mary, on the other hand, was the student, the disciple seated at the feet of Christ, involved in matters of the heart and mind. When we recognize that Jesus affirmed Mary's desire for learning, we must see to it that a woman's need for intellectual and spiritual growth is also met.

Some women have the gift for Christian hospitality. Others, however, are spiritually sensitive and seem to have the gift of leadership. Shouldn't such spiritually perceptive women with leadership potential be encouraged to develop these gifts in the church and with seminary training? Today the stereotyped roles of women and men in the church and home are being challenged in a spirit very similar to that of Jesus as He pointed out a better way to Martha.

Someone has said that for a woman to give our Lord perfect service, she must combine the qualities of Mary and Martha. She needs to try for a balance—to be both a Mary and a Martha. In meditation, prayer, and learning from Christ, she is refreshed and renewed in spirit. Then the duties Martha struggled to perform go more smoothly and are completed with a better attitude of love. Jesus surely must have appreciated Martha's open home. But even more, he appreciated Mary's open spirit. Christian women need to continue the struggle to have both. [†]

Brethren AC student Evan Bridenstine has play published

by Doug Kurkul

Practical experience has become an important part of a college education. For example, students hoping to become teachers first serve as student teachers, and those aiming toward careers in broadcasting can first work at the college radio and television station.

But what about the student who majors in creative writing? Does creative writing major Evan Bridenstine, a junior from Smithville, hide in a closet all day like a hermit and grind out literature?*

That is hardly the case—Bridenstine is one of the busiest and most visible students on campus. In order to interview him, it was necessary to hunt him down at the college theater after a rehearsal. The interview was squeezed into a free hour he had before having to race over to the student center for another rehearsal.

Bridenstine came to Ashland unsure of what his major would be.

"Like a lot of freshmen," he said, "my first year I was searching and wasn't really sure just what I wanted to do." He has since found his niche with a double major in creative writing and theater.

One of the major turning points in his college life was the publication of his play by an established publishing house. He wrote "Just Outside the Door" in January 1980 as "a device to keep from getting bored over Christmas break."

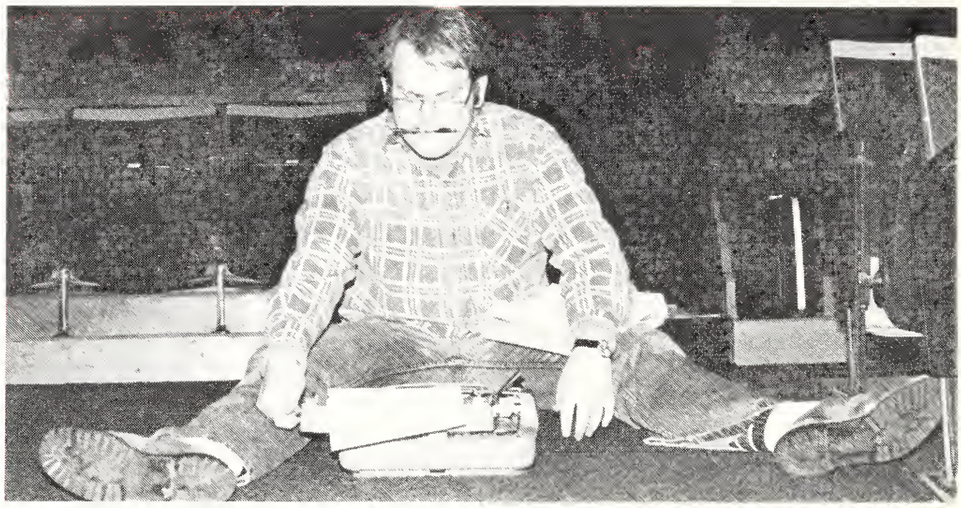


photo by Mark Fodero

Evan takes advantage of a break in theater rehearsal to continue writing another play.

Always having had a great interest in expressing himself and creating interesting things to read, Bridenstine had dabbled in some poems and articles but had always received rejection slips from publishers.†

Reflecting on his attitude as he wrote the play, he said, "At that point I did not consider myself qualified to even try writing a play." Nevertheless, the publisher liked the play and the acceptance showed Bridenstine that there indeed is a market for creativity. That knowledge has given him added confidence and inspiration.

Creative writing comes as naturally to the playwright as shooting a basketball might come to an athlete. He hopes his involvement in the English and theater departments at Ashland College will make him a better writer, for he realizes there is not a great demand for playwrights and creative writers.

"I really don't expect, at least for a long time, to make a living entirely off my writing," he said. "I did not come to Ashland with the idea of getting big bucks, but rather I came here to learn more about the craft of writing."

To become a better playwright, Bridenstine has become involved in the many different aspects of theater and last week was devoting some five hours a day to rehearsals.

"I consider my theater involvement to be a part of the education that I need to write plays," he said.

Through his involvement in the different aspects of theater productions, he is gaining necessary exposure to plays and productions. This summer he will be the captain of the Brethren Crusaders drama team, which tours the United States performing for Brethren churches, civic programs, and other special events. Bridenstine will write and direct productions for the team.

Next year, he hopes to direct one of his own plays. He is cur-

(continued next page)

*Evan is a member of the Smithville Brethren Church. He is known to many Brethren people from his two summers as a Brethren Youth Summer Crusader and his summer as a BYC Church Intern. As the article indicates, he will once again serve as a Crusader this summer (see also page 14).

Doug Kurkul is a junior at Ashland College. He is from Rocky River, Ohio.

†Evan has had two articles published in the **Evangelist**—"What I Found," in the February 1977 issue, and "Looking Beyond the Imperfections," in the June 1980 issue.

Flora First Brethren woman named 1981 Mrs. Indiana

Flora, Ind. — Mrs. Debra Beckner, a member of the First Brethren Church of Flora, was crowned the 1981 Mrs. Indiana on February 15 in Fort Wayne, Indiana.

Mrs. Beckner also participated in the Mrs. America Pageant in Las Vegas, Nevada, March 27 through April 3, where she competed with other state winners. That pageant, which was hosted by Bert Parks, was won by Mrs. Louisiana.

Mrs. Beckner, 31, is the wife of Flora attorney Dean Beckner. Both Mr. and Mrs. Beckner are active members of the Flora First Brethren Church. They have two sons, Nathan (5) and Bret (3).

Mrs. Beckner is a dental hygienist for a local dentist and serves on the board of directors for Lafayette's Ivy Tech. She is also active in local civic affairs.

Participating in a beauty contest was not a new experience for Mrs. Beckner. Ten years ago she was crowned Miss Indiana, and last year she was named first runner-up and Mrs. Photogenic in the Mrs. Indiana pageant.



Brazil plans major distribution of Scriptures in 1981

New York, N.Y.—Brazil, the fifth largest country in the world, after the Soviet Union, U.S.A., Canada, and China, plans to distribute a record-breaking 70 million Scriptures this year, according to the American Bible Society.

Geographically, Brazil covers one half of South America and is large enough to incorporate the whole of Europe. Its population, which is 89 percent Roman Catholic and ten percent Protestant, presently exceeds 120 million people and is one of the fastest growing in the world.

Bible Society work has also been expanding rapidly in Brazil. The Bible Society there will spend nearly $5.5 million in distributing Scriptures throughout that huge land this year.

One of the most successful Scripture distribution programs in Brazil has been through the Brazilian Literacy Movement (MOBRAL), which has taught 13 million students over the age of 15 to read over the past nine years. The Bible Society was one of the first organizations to support the MOBRAL movement, and continues to do so by making God's word available in a language that those new readers can understand through New Reader Scriptures.

Religious instruction in schools is permitted by law in Brazil, and the schools welcome Bible Society material. There are approximately 22 million students under the age of 15. The Bible society of Brazil is working to reach this vast audience with specially designed Scripture Portions and Selections.

Portuguese is the official language of Brazil, but there are more than 171 other languages spoken in the country.

Evan Bridenstine

rently revising the score of a musical.

Writing is so important to Bridenstine that he takes his typewriter with him to rehearsals to "grab any fifteen minutes I can get" to write. He finds his creativity is stimulated when he is engaged in routine activities like walking to classes, taking a shower or doing manual labor.

"Just Outside the Door" is a religious play in which Bridenstine shows what might have been Jesus' reaction to man's fall from grace. The theme of the play is freedom. Satan and a third of the angels in heaven rebel against the law of God because they want more freedom but, as Bridenstine puts it, "the freedom they get restricts them even more than what they had to begin with."

For Bridenstine, faith and freedom are one and the same. "My faith has been a liberating force rather than a restrictive one," he said. "God has been in the liberation business since day one. I would like to believe that Christ is the source of my creativity.

"I hope what I write is what God wants to say through me," he continued. "Creativity without a real relationship with Christ is anticlimatic."

Bridenstine enjoys writing religious works, but does not limit himself to such pieces. "I'm concerned about Christian theater and I would like to work with it, though probably not exclusively," he said.

Although there is not a great demand for creative writers in our society, Bridenstine is preparing himself to meet whatever may lie ahead on his walk through life with Christ.

(Reprinted by permission from the **Ashland Times-Gazette***)*

update

Week of Prayer for America planned for May 31–June 7

Monrovia, Calif.—A spokesman for the American Festival of Evangelism is urging all pastors and church leaders around the nation to set aside the week of May 31 to June 7, 1981, as a Week of Prayer for America.

Noval Hadley, chairman of the event, said, "We believe God is calling America to prayer on the basis of II Chronicles 7:14—'If my people, which are called by my name will humble themselves and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sins and heal their land.'"

"The Week of Prayer, ending on Pentecost Sunday (June 7), is designed to bring about a national vigil of prayer with special emphasis on repentance and confession of sin in our great land. We are urging all Christians to unite in prayer for America. We want God to help us see our condition as He sees it."

The Week of Prayer is a prelude to the American Festival of Evangelism—a conference to be held July 27-30 in Kansas City, Missouri. *(See related story on next page.)*

Pastors and church leaders are urged to provide a variety of opportunities to their congregations for organized prayer during the week. Possible ideas include forming prayer groups, keeping sanctuaries and chapels open for individual access to quiet prayer, asking sister churches to be prayer partners, conducting 24-hour prayer and fasting chains, and designating for prayer all church meetings during the eight-day period.

The committee responsible for planning the Week of Prayer for America has suggested the following as focuses of prayer during the week:

—Pray for community, state, and national leaders, on the basis of II Timothy 2:1, 2.

—Pray for a national spirit of repentance beginning with ourselves and other Christians, and for a turning to righteousness.

—Pray that spiritual leaders will be anointed to preach with power.

—Pray for those **you know** who need Christ.

—Pray that the American Festival of Evangelism will stimulate outreach for Christ to an unprecedented degree, and ask God if you should attend.

—Pray that God will show you what specific act of obedience you are to add to your prayers, and expect that He will not answer your prayer through anyone else if He can answer it through you.

A separate but related prayer effort for world evangelization, sponsored by the Intercession Working Group of the Lausanne Committee for World Evangelization, is also scheduled for June 7. Thus, the American Week of Prayer culminates on June 7, when believers all over the world will be praying for world evangelization.

A brochure on the Week of Prayer describing how to mobilize this effort is available from the American Festival of Evangelism, P.O. Box 1981, Kansas City, MO 64141.

Yokefellows launch academy of applied Christianity

Richmond, Ind.—Plans for an academy of applied Christianity were revealed March 20 at the opening banquet of the 29th annual Yokefellow Conference.

The academy will be called the D. Elton Trueblood Academy for Applied Christianity, in honor of the well-known Christian author and teacher who founded the Yokefellow Movement. The academy will be centered in the office of Yokefellows International on the campus of Earlham College in Richmond, Ind.

The academy proposes to concentrate its efforts in applied Christianity through the following programs:

—**The universal ministry**, emphasizing the belief that if one is a Christian, then he or she is a minister.

—**Lecturers and retreat leaders**, bringing Christian leaders together annually for consultation and discussion on how to apply the teachings of Christ in the ordinary life of the world.

—**The spiritual life of prisoners**, continuing efforts already begun to bring the love of Jesus Christ to inmates in prisons and jails.

—**The Christian education of the laity**, integrating and developing materials and curricula for adult Christian education.

Ad Council announces Interfaith Hunger Appeal

New York, N.Y.—Citing the fact that one-quarter of the world's people go to bed hungry, The Advertising Council has announced the launching of an Interfaith Hunger Appeal.

Rebert P. Keim, President of the council, observed that this is the first time that the three major faiths have joined together in such an effort.

The Interfaith Hunger Appeal aims to alleviate hunger, starvation, and malnutrition around the world, to reduce the number of people (approximately 15 million) who die from hunger and hunger related diseases every year, and help the estimated half billion people who suffer lifelong physical disabilities as a result of malnutrition.

Through its public service messages, the Ad Council hopes to motivate the public to contribute funds and take positive action to alleviate suffering through greater awareness of the issue.

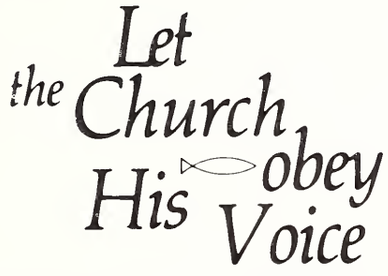
The theme of the campaign is "You Are the Hope of the Hungry."

20,000 Christians expected to attend American Festival of Evangelism

Kansas City, Mo.—Christians of America are being called in 1981 to join in a great festival of evangelism. Called the American Festival of Evangelism, it will be held in Kansas City, Missouri, July 27-30.

For four days, pastors and church leaders will focus on the theme, "Let the Church Obey His Voice!" and will be called to "A Fresh Vision and A Bold Venture."

The festival will not itself be a giant evangelistic crusade, but rather a gathering to inspire,



motivate, and train thousands of Christians to lead out in evangelism in their own communities.

In order to accomplish this goal, 200 seminars and workshops will be offered, following the theme of evangelizing . . . discipling . . . equipping. In addition, 36 parable churches are being featured. These are congregations in America which have shown a minimum of ten percent evangelistic growth over the past decade, while at the same time demonstrating they have a program which strongly emphasizes discipleship and the equipping concept.

Inspiration and challenge will come from feature addresses by major Christian leaders, including Billy Graham, Luis Palau, Harold Carter, Jill Briscoe, Tom Zimmerman, and Jerry Kirk.

Festival organizers are stressing that this will be an open meeting. "Every Christian in America who is concerned with evangelism is invited to this great festival," says Dr. Paul Benjamin, executive director of the event. Pastors and leaders in



local churches are being urged to "come together" and participate in the festival. Twenty thousand participants from more than 150 major church bodies in America are expected to attend.

According to Charles Beekley, Denominational Administrator for the Brethren Church, several Brethren pastors and church leaders have indicated that they plan to attend the festival. The Brethren National Office recently sent out brochures about the festival to all Brethren pastors and church moderators.

Many of the festival planners do not see another meeting of the scope of the American Festival being held anytime before the year 2000. For many, it will truly be a "once in a lifetime experience."

In a recent poll, George Gallup discovered the following about unchurched Americans:

—Fifty percent of the unchurched see themselves becoming active members of the church in the near future.

—Four out of five unchurched families want their children to have some spiritual nurture and education.

—Two-thirds of the unchurched pray, believe in Jesus Christ as the Son of God, and believe in life after death.

This poll indicates that millions of Americans are open to the possiblity of developing a more active faith. Thirty-two million, in fact, indicate they are willing to become Christians sometime in the near future. Reaching these people will be the focus of the American Festival of Evangelism.

Kumars arrive in U.S. April 15; will do extensive deputation

Ashland, Ohio—Rev. and Mrs. Vijay Kumar, Brethren missionaries in India, arrived in the U.S. on Wednesday evening, April 15. They will spend approximately two months in the United States, during which time they will visit in a number of Brethren churches to speak about the progress of Brethren mission work in India. While here, they will also have opportunity to confer with Rev. Virgil Ingraham, General Secretary of the Missionary Board of the Brethren Church.

Vijay and Sujata arrived in the U.S. in good health, but unprepared for the cool spring weather that greeted them. India at this time of year experiences its hottest season. The Kumars left their two children with relatives in India.

After one day's rest in Ashland, Vijay and Sujata traveled to Indiana, where they began their missionary deputation at the Wabash First Brethren Church on Sunday, April 19. This was the first of thirty-nine Brethren churches they will speak in during their eight weeks in the U.S.

Brethren people throughout the denomination join in thanking God for the safe arrival of the Kumars. Let us also pray that God will bless them and their ministry to Brethren churches while they are in the U.S.

Vijay and Sujata will leave the U.S. to return to India on Wednesday, June 10.

update

West Alexandria First Brethren Church burns mortgage

West Alexandria, Ohio — On Sunday morning, March 1, a mortgage-burning ceremony was held at the First Brethren Church of West Alexàndria.

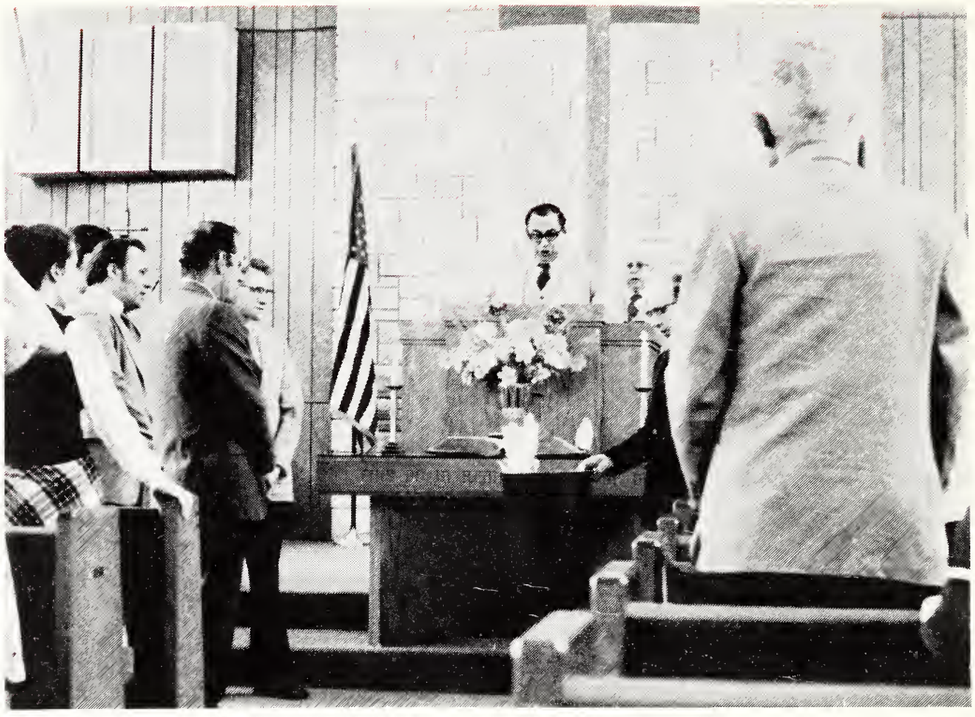
Three former pastors—Rev. Elmer Keck, Rev. Herbert Gilmer, and Rev. Percy Miller —were present and participated in the service, along with the present pastor, Rev. Charles Ankney.

The program also included a vocal solo by Aleda Davis, and a short history of the West Alexandria First Brethren Church written by Luella Painter and read by Lena Tolliver.

The mortgage-burning ceremony itself was conducted by the trustees—Dareld Eby (chairman), Tim Bitner, Wilbur Dillon, Joe Gilbert, and James Warner.

A carry-in dinner followed the service.

—Luella Painter



West Alexandria First Brethren trustees burn the mortgage while the congregation watches. Rev. Charles Ankney, pastor of the West Alexandria Church, is at the pulpit, and a former pastor, Rev. Elmer Keck, is behind him.

Urbana 81 speakers to deal with emerging missions issues

Madison, Wis.—Urbana 81, the 13th Inter-Varsity Student Missions Convention, will be held December 27-31, 1981, at the University of Illinois at Urbana. The convention is expected to draw 17,000 young people who have a vital interest in missions.

This Urbana convention is the first in the experimental two-year cycle of mission conferences. Formerly, Inter-Varsity Student Missions Conventions were held every three years.

The theme for this year's convention will be "Let Every Tongue Confess That Jesus Christ Is Lord."

World hunger and relief, knowing God's will, and the local church's role in sending missionaries are three topics to be addressed in plenary sessions at Urbana 81. These topics are emerging issues for Christian students interested in world missions.

Eva den Hartog, a Major in the Salvation Army working in Thailand ministering to Cambodian refugees, will address the issue of hunger and relief. In addition to her work in Thailand, she has also directed medical relief units in Africa, Vietnam, India, and Bangladesh. Her topic will be "Acknowledging Christ in a Suffering World."

Robert B. Munger, associate pastor of the Menlo Park, Calif., Presbyterian Church, will speak on "Knowing the Will of God." Munger is the author of **My Heart, Christ's Home**, which has sold 3.4 million copies.

The third area of emphasis, the church's role in sending missionaries, will be addressed by Rev. Gordon MacDonald. Rev. MacDonald is pastor of Grace Chapel in Lexington, Mass., and has been involved with the Association of Church Missions Committees, an organization dedicated to strengthening church missions groups.

Bible radio programs for children in China

The United Bible Societies is sponsoring Bible radio programs for children in the People's Republic of China.

Called "Hide and Seek," the 30-minute daily program also includes general knowledge, puzzle activities, letters from listeners, songs, stories, and English lessons.

Since the program started, nearly 700 letters have been received from listeners on the mainland.

Weddings

Lynn Lightle to **David Rhoades**, March 21, at the North Manchester First Brethren Church; Woodrow A. Immel, pastor, officiating. Groom a member of the North Manchester First Brethren Church.

Connie Sue Hackett to **Patrick Brian McCarty**, February 28, at the Corinth Brethren Church; Rev. George Hapner officiating. Groom a member of the Corinth Brethren Church.

Goldenaires

Paul and Margaret Miller, 51st, May 7. Members of the Waterloo First Brethren Church.

Lawrence and Leila RuLon, 51st, May 4. Members of the Waterloo First Brethren Church.

Russell and Lenora Mullinex, 51st, April 8. Members of the Waterloo First Brethren Church.

Mr. and Mrs. Ora Greer, 52nd, April 6. Members of the Corinth Brethren Church.

Membership Growth

Flora: 2 by baptism
Wabash: 4 by baptism
Sarasota: 4 by baptism
West Alexandria: 3 by baptism, 1 by transfer

In Memory

Sylvia Starbuck, 97, March 29. Member for 57 years of the College Corner Brethren Church. Services by W. St. Clair Benshoff, pastor. Mrs. Starbuck was the mother-in-law of Rev. Arthur H. Tinkel (mother of the first Mrs. Tinkel) and grandmother of Rev. Paul Tinkel and Rev. Arthur J. Tinkel.

Vernice Donaldson, 77, March 27. Member and deaconess of the Mexico (Indiana) Brethren Church. Services by Gerald Zook, pastor.

Marcus Blaine Humphrey, 78, March 15. Member of the New Lebanon Brethren Church. Services by Donald E. Rowser, pastor.

Meaningful Memorials

At the death of a loved one, if you request friends and relatives to make memorial contributions to the Brethren nursing and retirement home in your area, you honor the departed one and bring added comfort to the living. **Will you join the thoughtful ones who are following this practice?**

Calendar of Events

This list of denominational and district activities is published in the **Evangelist** *for the following reasons: (1) To remind those who are involved in the meetings; (2) As a prayer list, so that we can pray for the various activities; (3) As an aid to scheduling other events, so that conflicts may be avoided on the one hand, and so that some meetings may be held at the same time to reduce travel, on the other.*

This Calendar *only includes events of a denominational or district nature or that involve representatives from a number of churches. It does not include items from local churches. A local church wishing to publicize an upcoming event may send a news release for inclusion in* **update**.

MAY—**Brethren Youth emphasis month**
1 WMS Spring Board Meeting at Park Street Church, Ashland, Ohio
5 Regional Pastoral Consultation at Columbus, Ohio
13 Retirement Board Meeting at Columbus, Ohio
15 General Conference Executive Committee meeting at Ashland, Ohio
16 Leadership Group meeting at Ashland, Ohio
17 **B**rethren **Y**outh **C**rusader Sunday
26-28 Pastors' Conference at Moody Bible Institute, Chicago, Illinois
31 BYC registration deadline

JUNE—**Ministerial Student Aid emphasis month**
10 Vijay and Sujata Kumar depart U.S. to return to India
11-13 Indiana District Conference at Shipshewana Retreat Center
14-20 Crusader orientation week in Ashland
26-27 General Conference Executive Committee meeting in Ashland

JULY
9-11 Central District Conference at Waterloo, Iowa
23-25 Pennsylvania District Conference at Camp Peniel
23-25 Southeast District Conference at Bridgewater College

AUGUST
10-14 General Conference at Ashland

SEPTEMBER—**Publications emphasis month**

OCTOBER—**Ashland College emphasis month**
8-10 Midwest District Conference at Cheyenne, Wyoming

Brazilian Congregation Weds Social Action and Evangelism

While many Christians argue about whether the church should save souls or meet needs, this congregation has found ways to do both, as Leslie K. Tarr reports.

SOME Latin American churchmen—Catholic and Protestant—advocate a radical "liberation" theology for the churches of that region. Critics have charged some expressions of that theology are simply baptized versions of Marxism.

Nilson Fanini, pastor of First Baptist Church of Niteroi and a leading Brazilian evangelical, agrees that the glaring social problems of that area of the Third World demand a radical response from Christians. The radical response which he advocates, however, is nearly 2000 years old.

The 48-year-old Brazilian-born minister became pastor of Niteroi's First Baptist Church in 1964. Located across Guanabara Bay from Rio de Janeiro, Niteroi could be regarded as an extension of that larger city, which, it is estimated, will have a population of about 16 million by the year 2000.

Fanini contends that evangelical churches cannot be satisfied with conducting a narrowly-defined "spiritual" ministry. He maintains that if the church is to have credibility, it must demonstrate the relevance of the gospel in meeting the needs of modern man. In the Third World context, he points out, that means meeting the needs of the poor and the oppressed.

Leslie Tarr is professor of communications at the Central Baptist Seminary, Toronto, and the editor of "Faith Today."



The Niteroi congregation conducts an extensive soul-winning ministry through radio and TV broadcasts and evangelistic crusades.

With that in mind, the pastor of First Baptist Church in Niteroi says that his congregation's program is based on Matthew 9:35—"Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every kind of disease and sickness." If the church is to be credible, Fanini stresses, it must minister to the whole person —mind, body, and soul.

"The poor are not disembodied spirits whom we approach with a spiritual message that has no relationship to daily life," he adds.

Fanini maintains that the church must discharge the responsibility to the sprawling slums where hundreds of thousands merely exist. His congregation has devoted special attention to the forgotten urban poor and dispossessed. Its initiatives involve both evangelism and social services.

A church-operated medical clinic provides free treatment for the needy. Housed in a large center adjacent to the church plant, the clinic includes a medical laboratory. Fifteen doctors—thirteen of them members of the congregation—give at least two hours weekly to the church clinic.

A legal clinic offers counsel and assistance to those who need but cannot afford conventional legal services.

The church has moved out into the slums to initiate an "adoption" program through which it provides support for 600 children. Each "adopted" child is provided with food, immunization shots, clothes, and medical care.

In addition, the congregation has erected 200 housing units and provided 1,000 water filter units to needy people. The church, in 1979, distributed 35 tons of food to the needy. It sponsors classes to assist people in developing crafts and homemaking skills.

A major project now underway is the erection of a building where 300 children of working mothers will receive care during the day.

The extremes of wealth and poverty found in Third World cities and the sprawling slums with their grinding poverty pose a challenge to Christians in that part of the world, says Fanini. He is concerned that many caught in the poverty trap are deluded into thinking that Marxists are the only people concerned with their welfare.

"The church must move to meet the real needs of the people," he says with conviction. "Poverty is a major problem in our area, and we feel that, as Christians, we must share with the needy."

Those who profess to believe the Bible, he says, are under special obligation to embrace a full-orbed faith. He adds that the Bible itself provides one test of the validity of that faith: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence whenever our hearts condemn us" (I John 3:17-19, NIV).

Hundreds of church members are involved in all phases of that outreach to the needy. Some have taken early retirement in order to devote full time to the work.



The Niteroi congregation reaches out into the community to meet the needs of the sick and the poor.

Fanini and his Brazilian congregation are involved in an intensive media ministry that touches millions of people. He speaks weekly on a television program that is carried by one hundred stations to all corners of Brazil and to adjoining countries.

His radio program is heard daily on 28 stations, and the church's Sunday evening services are broadcast nation-wide over short wave radio. The tireless minister writes a weekly newspaper column for 35 Brazilian dailies.

That media outreach has had a phenomenal evangelistic impact. Fifty thousand people last year indicated that they had received Christ through the broadcasts. Fanini refers them to local churches for follow-up. He has no desire to build an independent electronic church, but is deeply persuaded that a live local church is fundamental in evangelistic strategy.

Each week the Niteroi church office receives thousands of requests for free New Testaments offered on the broadcast. They are supplied by the World Home Bible League and are mailed to all who request them. In addition, 125,000 listeners and viewers have been enrolled in Bible correspondence courses offered by the church.

That exposure through the media has made Fanini a familiar figure to many Brazilians. He is regarded as "the Billy Graham of Brazil." His church releases him to conduct one city-wide crusade monthly in other centers. Those crusades pack stadiums and have resulted in thousands of decisions.

The base for that far-flung outreach, however, is that Niteroi congregation, which, next year, will celebrate its ninetieth anniversary. Fanini and his five associate pastors supervise there an extensive congregational program that reaches all segments of the community.

Four Sunday church services get underway with a seven o'clock service which is followed by a breakfast for the needy. The church auditorium that seats 3,000 is full for the two morning and two evening services, and all church facilities are taxed to accommodate the Sunday school. During the Sunday school hour about 200 attend a "seminary class" to train for a ministry in the church.

Evangelism, prayer, worship, and Bible teaching are not confined, however, to church facilities. The congregation has about 75 preaching points in homes around the community. The church also conducts a daily outdoor meeting at the ferry, where about 300,000 people pass on the way to and from work across the Bay in Rio.

Judged by conventional North American measurements of "successful" church programs, the Niteroi church would rank high. Membership has increased in the past seventeen years from 500 to 3,500; over 2,200 have been baptized; Sunday school attendance is over 3,000; ten church members are involved in overseas missionary service; and 78 young people from the congregation are training in seminary. Those statistics, however, are obviously only a part of the incredible story of this Brazilian church.

The congregation has reached out to establish local church testimonies in other communities. It has been instrumental in initiating 20 such churches.

Fanini is active in other ministries. He is president of the Brazilian Baptist Convention, vice president of the Baptist World Alliance, and a member of the Lausanne Committee for World Evangelization. When Billy Graham conducted his crusade in Rio de Janeiro, Fanini served as interpreter. He has spoken extensively in congresses and crusades overseas and will speak in May of this year in Portugal and Romania.

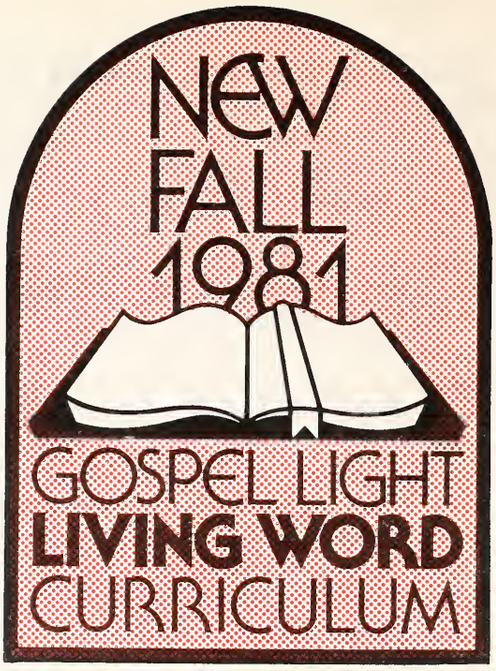
The Brazilian evangelical leader stresses the need for evangelization in Latin America. Concerning the situation in his own country, he contends that three forces vie for people's minds—Marxism, spiritism, and evangelical Christianity. It could be a golden hour for evangelicals, he maintains, if they rise to the challenge and demonstrate that the gospel meets the needs of the whole person.

Through his own congregation's dynamic social and evangelistic outreach in its community and through an extensive media ministry, Fanini has convincingly demonstrated the validity of that contention. [†]

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The Brethren Evangelist

June 1981



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BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

This spring brought a wave of encouragement to me while I was at school at the College of Wooster. The wave poured in in the form of invitations to five different district rallies! I truly wish it were possible to be in several different places all at once, especially with enthusiastic Brethren Youth who are excited about serving the Lord through what BYC has to offer. The excitement and encouragement will be even more uplifting when all eleven districts convene this August for the National BYC Convention.

Since January each BYC Briefing has outlined some aspect of our National BYC organization. The coming of our Spring Rallies indicates that Youth Month is fast approaching. Once Youth Month passes, school winds down and we look forward to summer camp and the Summer Crusaders. As the Crusaders finish their mission and the last week of campers pack for home, the National BYC Convention is soon upon us.

Speaking of the National Convention, the Convention schedule is being put together at about the same time as I am writing this article. Details will be available soon and will be included in next month's issue of the **Evangelist**.

I encourage each BYC group to remain as active this summer as you have been throughout this past fall, winter, and spring. Summer provides a fantastic break from school and a neat vacation time. But summer is also a time to get your plans organized for those members who will represent your BYC group at the National Convention.

The mentioning of each of the four seasons above reminds me that in II Timothy 4:2 we are given the responsibility of being ready to share God's truth at all times—both in season and out. How I wish my favorite restaurant had strawberry pie when a foot of snow covers the ground! How much more the Lord wants His people ready when He needs them!

Praise the Lord for the expectancy that is evident in Brethren Youth as our Convention approaches. I hope to see this expectancy grow as I travel to the Central, Indiana, Pennsylvania, and Southeast District conferences this summer. It's really been edifying to receive word from groups as far west as California and Arizona and as far east as Maryland and Virginia. This is the kind of communication that I can't wait to hear and see more of as we serve our Lord through BYC!

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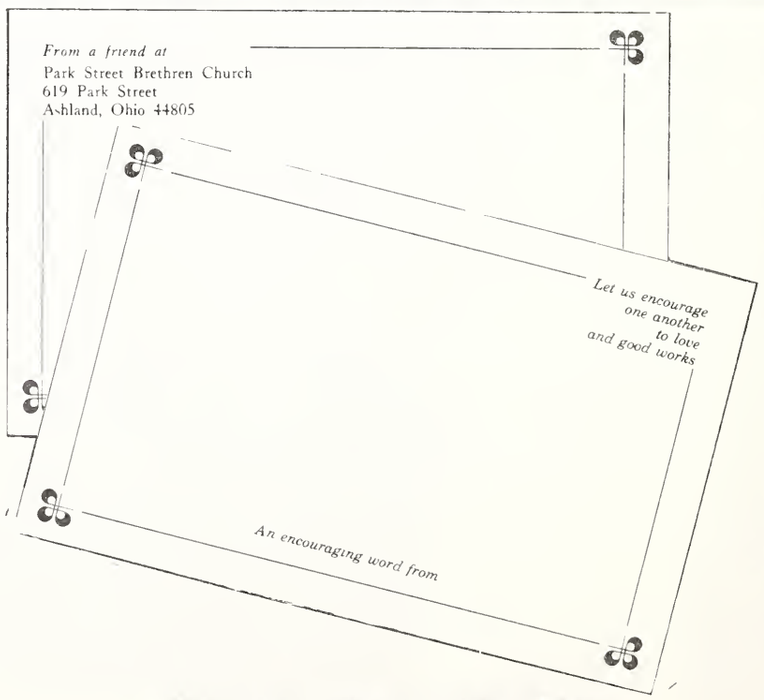
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Rejoice in the Lord, O ye righteous: . . . For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgement: the earth is full of the goodness of the Lord. *Psalm 33:1, 4-5*

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Chet Bitterman's Unfinished Trail

by Betty Blair
and Phil Landrum



Chet Bitterman with Indian friends in Colombia.

Earlier this year the Christian world was shocked by the kidnapping and eventual murder of Bible translator Chet Bitterman in Colombia, South America. The following article gives an inside look at events leading up to Mr. Bitterman's martyrdom.

TWO months before he was kidnapped, Chet Bitterman was sloshing along a remote jungle trail in Colombia, South America. As a member of the Summer Institute of Linguistics (SIL), Chet had chosen to work with Carijona (Kah-ree-HO-nah) Indians, whose language had never been written. He had read everything he could get his hands on about them in the library at Lomalinda (SIL's Center), 85 air miles southeast of Bogota. Now he wanted to meet the Carijonas . . . learn their language . . . record it . . . and eventually translate the Bible for them.

To reach the Carijonas, Chet had to go two hours by single engine plane, three hours downriver by motor launch, and then "walk all day" on a muddy trail. He and a friend had been told the journey would be difficult because of all the rain. Chet later wrote:

> *To say the trail was in bad shape was about the best example of positive thinking I've ever experienced. The mud was over the tops of our boots. And our guide walked three times faster than we did. They're not joking when they say: "He who walks with an Indian walks alone."*
>
> *Under the circumstances, I suppose it was inevitable that we got lost. We never did make it to an Indian house that day.*

But in the days that followed, Chet did get to meet the Carijonas and find out quite a bit about their way of life. He hoped to return and start building a simple house in their village by February. Then, when he was finished, Chet would go back and get his family. His wife, Brenda, and daughters, Anna Ruth (3) and Esther Elizabeth (1 1/2), would follow Chet up that trail to their new adventure of being "alphabet makers" to the Carijonas.

That's when a snag developed. Chet started getting strong abdominal pains. A trip to the capital, Bogota, indicated he'd need a gall bladder operation. But three days before Chet's scheduled surgery, a man disguised as a policeman knocked at the door of the SIL guest house. It was 6:30, Monday morning, January 19, 1981. Twelve adults and five children were just starting to wake up.

When the door was opened, six terrorists, hooded and armed with machine guns and revolvers, pushed their way in. Apparently they were looking for Al Wheeler, director of the Bogota SIL office. When they couldn't find him, they settled on the man who seemed to be in charge—28-year-old Chet Bitterman. Maybe his fluency in Spanish attracted them, too. They let Chet go back for his contact lenses. Then Anna Ruth and Esther kissed their daddy goodbye. The terrorists put Chet in an SIL vehicle and sped off.

The odyssey had begun. The big question was why. Four days later the answer came, as the terrorists made their demands:

Betty Blair is a writer with Wycliffe Bible translators. Phil Landrum is a free-lance journalist and editor of CBMC Contact magazine.

Chet Bitterman will be executed unless the Summer Institute of Linguistics (SIL) and all its members leave Colombia by 6:00 p.m., February 19.

M-19 National Coordinator Base

It wasn't time to leave Colombia, no matter what demands the kidnappers made. The Summer Institute of Linguistics, sister organization of the Wycliffe Bible Translators, is dedicated to serving the forgotten people of the world—people neglected because of their isolation—both geographically and linguistically. No group is too small nor too isolated. They believe everyone should have the opportunity to read God's word in his own language.

Because SIL linguists have dared to take enormous risks over the last 40 years, they've become the "alphabet makers to the world." They're presently studying nearly 700 of the world's 5,000 languages and have completed work in 150. With this kind of a worldwide operation, SIL can't afford to be intimidated by terrorists and kidnappers.

J. Robertson McQuilkin, president of Columbia Bible College where Chet graduated, agreed that negotiations were impossible: "Once you start giving in to terrorists, you jeopardize every missionary the world over."

The terrorists demanded that President Reagan intervene and make SIL leave, insisting that the institute was a front for imperialist politics and the CIA. They also demanded that the New York **Times** and the Washington **Post** publish their manifesto.

The U.S. Embassy countered the demands:

The Summer Institute of Linguistics is a private, non-political institution engaged in scientific and humanitarian activities. The President can't tell private citizens where to live, nor members of the free press what to print.

Colombia's Minister of Government, German Zea Hernandez, insisted that since SIL was in the country by his government's invitation, Colombia would handle any negotiations. SIL agreed. "We've never been a part of the CIA, nor ever will be," added a spokesman.

The Institute stood firm, but it didn't lash out at the terrorists. Instead, it showed love through the entire ordeal. The New York **Times** quoted W. Cameron Townsend, 84-year-old founder of Wycliffe Bible Translators: "Never think of people as enemies. Look on them as your friends. They may be fighting you because they don't understand you."

Even Chet's father had compassion for the kidnappers: "My first reaction was shock. I wanted to get a boat full of guns and go free my son. But then I started reading in Philippians: 'Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.' When I started being thankful, my anger and frustration left. You have to thank the Lord even in the toughest moments," he said.

Down in Bogota, one day faded into the next, with the February 19 deadline on everyone's mind. Encouraging signs were evident, however. The kidnappers sent letters written by Chet to the local newspapers. "I'm being treated well. I've had no gall bladder attacks," he wrote on January 24. One of the photos released in Bogota newspapers showed Chet playing chess, an energetic smile on his face.

It seems Chet had lots of opportunity for "verbal volleyball," as his dad likes to call it. A radio station played a tape from Chet: "We've talked. We've argued. We've even become friends. We respect each other though we view the world from opposite poles."

There's evidence that the kidnappers complied with Chet's request for a Spanish Bible. One letter to Brenda listed verses that had strengthened him, passages like Psalms 46, 56, and 121.

A leftist newspaper in Bogota picked up on this. Thinking there might be hidden meaning in these words from the Bible, the editors filled an entire page with photos of Chet and dozens of verses. Underneath one picture were the words: "Nothing can separate us from the love of God"

As the world waited, deadlines came and went . . . 6 p.m., February 19 . . . 6 p.m., February 21 . . . midnight, February 21 . . . March 5.

Inside the guest house, unanswered questions plagued Mrs. Bitterman and the children. Little Anna Ruth kept asking: "Did Daddy really want to go with those men? When's he coming back to play?"

Outside there were threats, bomb scares, silences, and uncertainty. The listening world got used to rumors. That's why it was so hard to believe the truth when it came.

March 7. Chet's body had been found on a bus. The news fell on numb ears.

(continued on next page)



Brenda Bitterman, Chet's wife, with daughters Anna Ruth (in front) and Esther.

Only a few days earlier, Brenda had received word making her believe Chet would soon be free. She had started packing her suitcase in anticipation of the long-awaited reunion. She had even called Pennsylvania asking Chet's parents if there was snow. She hoped that soon the little girls could play in it for the first time, maybe even build a snowman with their daddy.

One bullet shattered Brenda's dreams. It also ended the dream she and Chet had shared about the Indians.

They had planned to spend the next 15-20 years with the Carijonas . . . loving them . . . living with them . . . learning their language . . . developing an alphabet . . . analyzing the grammar . . . developing primers . . . teaching them to read and write . . . ultimately translating the Bible into the language God had given specially to the Carijonas.

Now everything was changed. Chet wouldn't build the house. He and his family would never slosh over that muddy trail together. The fun-loving linguist would never enjoy living with this isolated group of people.

Now, only one question remained: Who would take his place? Who would walk the trail for Chet? [†]

Reflections on the death of Chet Bitterman

by Rev. & Mrs. Robert Dillard



Bob and Juanita Dillard are Brethren missionary candidates in language training in San José, Costa Rica. The following letter was written shortly after the death of Chet Bitterman and was sent to the members of the Sarasota First Brethren Church. It was first printed in that church's monthly newsletter.

Dear First Brethren family,

Greetings in the name of the Lord! How we thank God for your faithfulness and steadfastness in Jesus Christ.

Juanita and I think it is time to share further our feelings toward our ministry and yours in the light of developments recently in Latin America. Late Saturday night, March 7th, we heard over the radio that the body of Chet Bitterman had been discovered. He had been killed by the guerrillas who had kidnapped him from the Wycliffe guest house in Bogata, Colombia. Chet was a linguist with Wycliffe, and has a wife and two children. He had been a student at our language school in 1979.

Today there was a memorial service for Chet here at the Institute. Teachers and others who knew him spoke concerning his strong testimony for the Lord. One man who spoke is himself a linguist with Wycliffe and a friend of the Bittermans. As he spoke of Chet, he mentioned how Chet had only a few weeks prior to his kidnapping memorized large sections of the New Testament, including the Epistles of Peter, which speak of God's strength in times of suffering. This friend of Chet remarked that he was much like Job, of whom God said, "There is none like him in the earth, a perfect and an upright man, one that feareth God"

There was perhaps no one stronger in faith, more ready to die for his faith than was Chet Bitterman. His house was ready, so God took him home. As a result of his martyrdom, multitudes are and will be touched for Christ.

As we understand it, Chet's parents have been a tremendous testimony to many people of the love of God. "He was always on loan to us from the Lord," his parents have said.

In Colombia, the churches are united as never before. People who were not even speaking to each other were brought together in prayer for Chet after his kidnapping. The news media in Colombia have been providing the public much positive publicity concerning the ministry of Wycliffe, which is a change from the past. People in Colombia are asking, "Why was this twenty-eight year old man killed? Why was he here? What was so important to him that he left the United States to come here?"

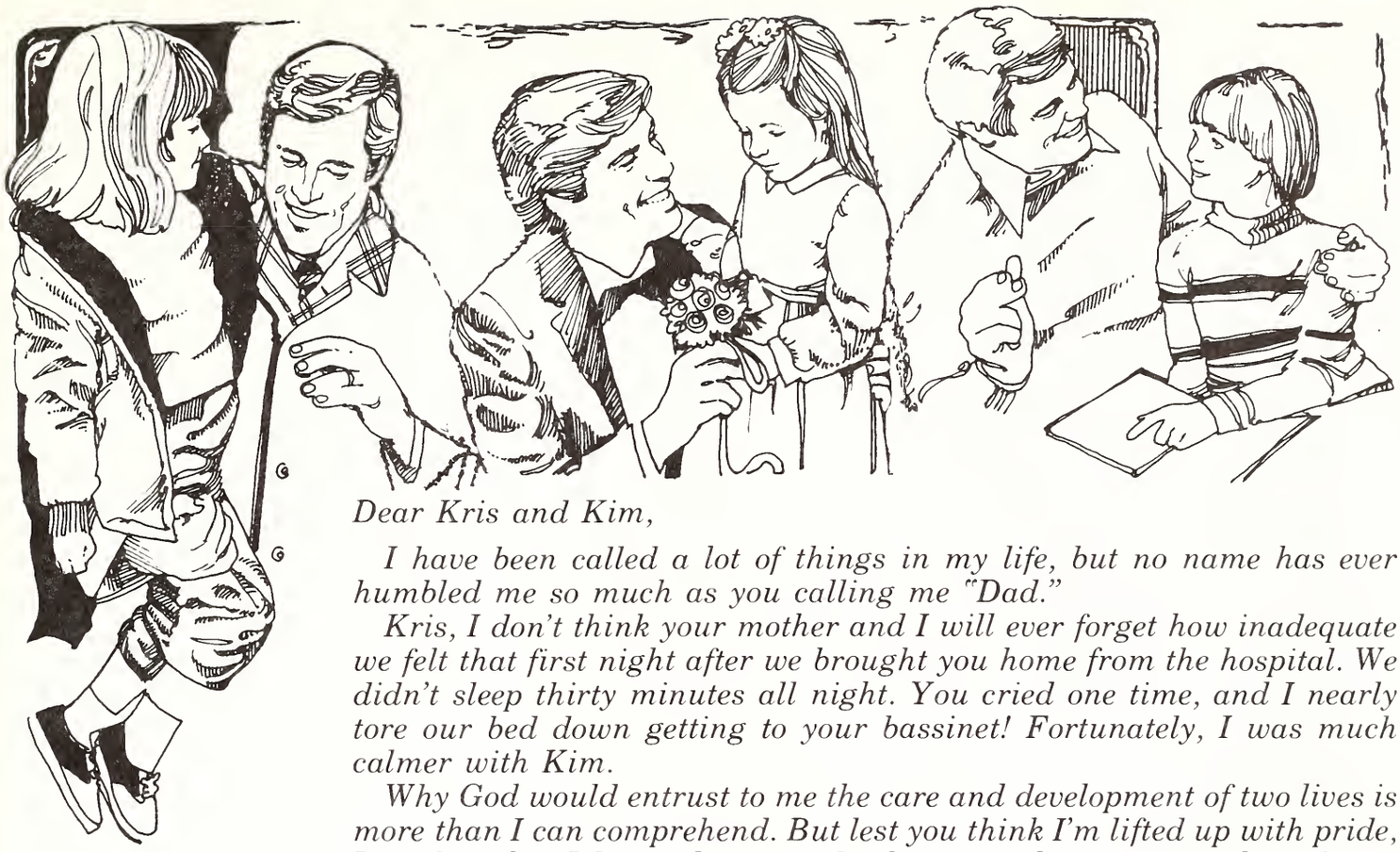
Juanita and I were, just tonight, able to witness to **our** landlady and three others about Christ, because Chet was faithful even to death. We rejoiced that our Spanish was sufficient to speak to them.

We along with many others at the Language Institute are sad at the loss of a great Christian soldier from our midst, yet are thankful to God for what we are seeing as a result. There is here a new resolve, determination, to preach the gospel! Christians in Colombia are united as never before and that country may now be on the brink of a great awakening. To God be the glory!

We are prepared to go to either Colombia or Argentina in the next year if the Lord tarries. The time is growing short for this world. How many of us are ready, prepared to die for our faith. Let's remember we live for another place. We talk of an eternity with God that is awaiting us, but do we live and practice these words we speak!

May God bless you all richly out of His abundance and empower you to live and love for Him.

Yours in Christ eternally,
Bob and Juanita Dillard



An Open Letter From a Father to His Daughters for Father's Day

by Kenneth Goss

Rev. Goss is pastor of the First Brethren Church of Burlington, Ind.

Dear Kris and Kim,

I have been called a lot of things in my life, but no name has ever humbled me so much as you calling me "Dad."

Kris, I don't think your mother and I will ever forget how inadequate we felt that first night after we brought you home from the hospital. We didn't sleep thirty minutes all night. You cried one time, and I nearly tore our bed down getting to your bassinet! Fortunately, I was much calmer with Kim.

Why God would entrust to me the care and development of two lives is more than I can comprehend. But lest you think I'm lifted up with pride, I confess that I learned very early that my role was more that of gardener than sculptor.

Sometimes the "Michelangelo" comes out in me, however, and I try to chisel away to shape you according to what I want for you. But what I really want is for each of you to become the unique person I know God created you to be.

Because I have to make so many decisions that affect your lives, I must come across as if I think I know it all. I wish you could know how unsure of myself I feel at times. Please try to remember that I have never been the father of a sixteen- and fifteen-year-old before. Being a good father isn't easy nowadays. As I'm teaching you how to live in a delicate manner, I'm learning myself.

I know I've made a lot of mistakes—like the times I have worked so hard to give you material things when all you really wanted was me.

Kris and Kim, your search for freedom is, to me, like a bird's efforts to fly. If I hold you too tightly, I'll crush you. Too loosely, and you'll try to fly prematurely.

As you go through life, I hope you will take these things with you:

(1) I hope you'll know what it means to be loved.

(2) I hope you'll know God is a real person, completely able to meet your deepest needs.

(3) I hope you'll realize that each of you has beauty with which to decorate this world.

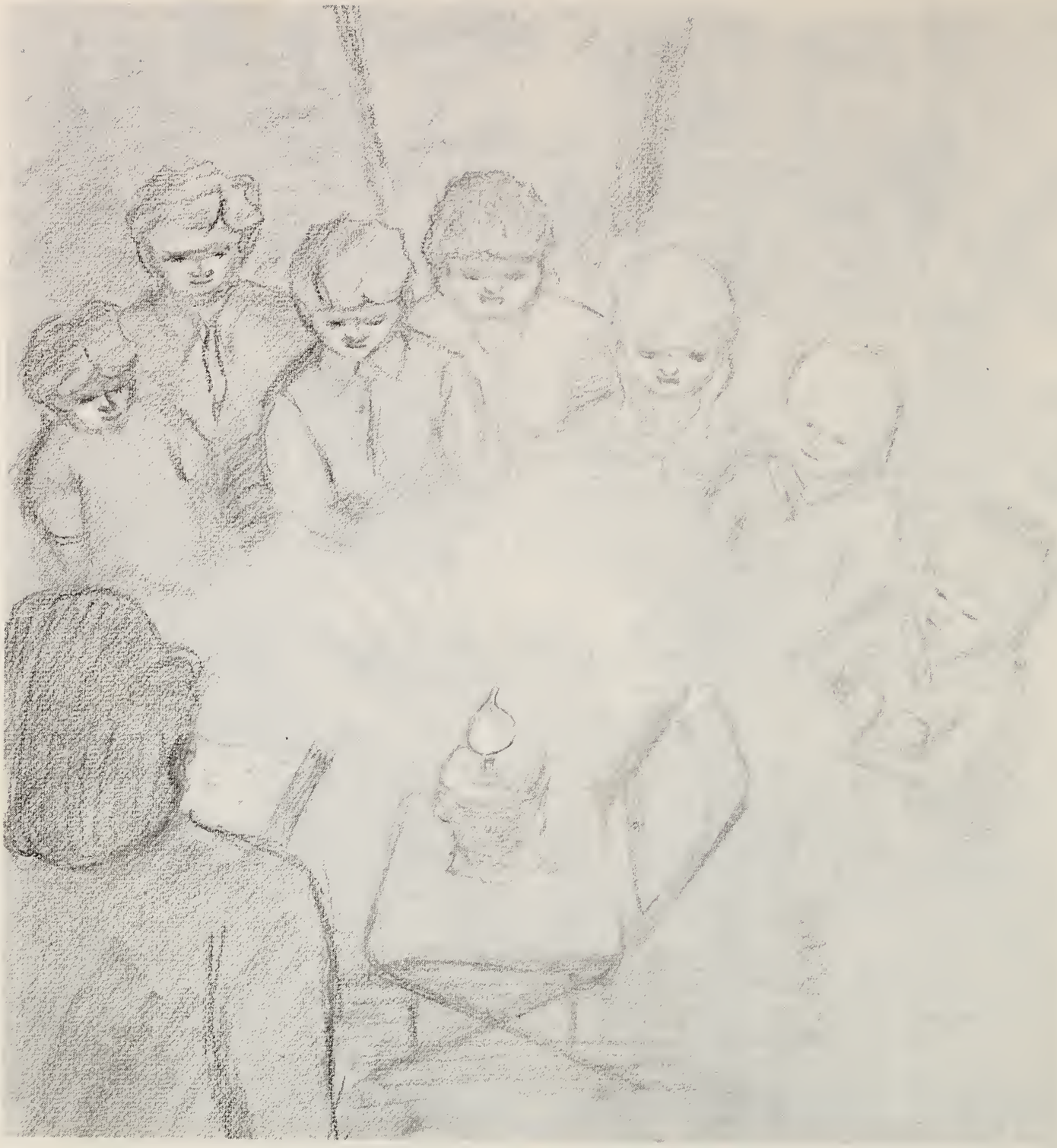
They say the teen years are the stormiest. But somehow, with God on our side, we will make it all right. Your openness and honesty have made life with you beautiful. Please don't ever let anything happen to these traits.

Your mother is a fantastic person. And you know I see the best of her coming out in each of you.

What I want to say is—

Thanks for being such great kids
that every day is "Father's Day" for me.

Love,
Dad



Experiencing God's Presence at Summer Camp

by Jerry

The season for summer church camps is with us once again, and hundreds of Brethren children and young people will be attending our nine district camps. These young people will not only enjoy a good time, but many of them will have deep and lasting spiritual experiences. The article on the next page, written at the conclusion of last year's camping season, tells how the young people who attended Camp Wyandotte had just such an experience of the presence of God.

I HAVE just returned from a week of senior camp at Camp Wyandotte, the youth camp of the Brethren churches of the Midwest District. Although I had been there before and experienced the presence of God in that place, my camping experience of 1980 will stand out among my fondest memories.

The week was filled with a spirit of Christian community as we ate together, played together, and prayed together. For some the most memorable event may have been seeing Dave Logan of the Crusader Team "Salt" covered with clay mud from the tug-of-war. For others it may have been when Brother George Prichard received a glob of whipped cream across the front of his shirt. But for me . . . I shall remember and cherish the experience of the final campfireless decision night.

Due to the drought, we had been afraid to light a campfire each evening, and used a single candle on a stump instead. With Friday came a refreshing and cleansing rain, but this prevented us from even going to the stump. So Brother David Powell took the candle and set it on an old folding chair in the center of the assembly room. Then we all sat around on the floor, with the only light coming from the flame of that candle plus what came through the small windows from the security lamp outside.

The service began with the presentation of a love gift to the members of "Salt." They had indeed seasoned our week with their Christian love and witness. Then Dave led us in songs of praise (notably excluding songs about worms and the such). While we sang, a mysterious presence began to invade that place, as young people stopped giggling, shuffling their feet, or concentrating on newly found girl friends or boy friends. The words of songs sung so often before took on new meaning, and the melody which resounded from those textured walls would have put any choir to shame.

Brother Powell had spent considerable time preparing his message for the evening, but the evening was not prepared for his message. With tears on his cheeks reflecting the light of that single candle, he read the Scripture text for a sermon that was not to be delivered.

An invitation was given. A row of twenty small candles lay before the larger one on the chair. Anyone desiring to make a first-time confession of Jesus as Lord and Savior was invited to take a small candle and light it from the larger one. No one did.

There followed a time of testimony, and more songs of praise and worship. Then another invitation was given for those wishing to rededicate themselves to the Lordship of Christ. These, too, were asked to take a candle and light it from that single flame.

As our heads were bowed in prayer, our eyes closed to the world around us, and our voices lifted in praise, the room came alive with light. Every candle was taken by campers and staff. We silently prayed for one another, shared in further testimony, and sang till the rafters of heaven must have resounded in joy. Tear upon tear of happiness fell down faces aglow with the love of Jesus.

I did not look at my watch. Time seemed to stand still. Our only fear was that this service of dedication to God would end. Candles burned down to mere stubs, and the service concluded. Hugs of love were exchanged with brotherly kisses. And in the midst of the jubilation, the group broke forth in more songs of praise.

The following morning twenty campers and ten staff returned to their homes and their churches. Family and friends must be wondering (even if they don't ask), "What did you experience?" With renewed joy we can all say that we experienced the presence of God in that place. And should He tarry, next year we shall again gather at that river of blessing, which will sustain us for another fifty-one weeks. [†]

Church Camp

Camp time will soon be upon us, and many of our young people will be anxious to go. Others are still undecided. Here are some of the exciting things kids in our community do instead of going to church camp.

1. Cut the grass.
2. Watch their kid sisters.
3. Clean out the garage.
4. Clean out the basement.
5. Clean out the attic.
6. Clean up their rooms.
7. Paint their fingernails.
8. Paint their toenails.
9. Tell Mom, "I don't have anything to do."
10. Tell Dad, "I don't have anything to do."
11. Write letters to the kids who went to church camp, who are too busy making new friends, growing up, singing new songs, learning Bible stories, doing Bible dramas, swimming, playing ball, etc., to even have time to read letters.

Get the picture? Get your application today.

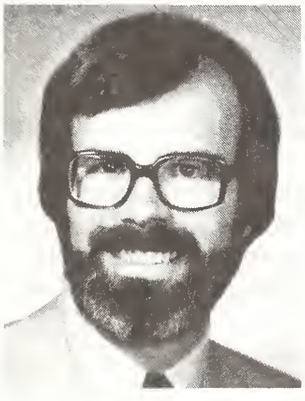
From the newsletter of the Brush Valley Brethren Church.

Exploring Gospel Light's New Curriculum

An Interview:

This year Gospel Light Publications will begin releasing its new curriculum. Recently Wesley Haystead, senior editor of the new curriculum, and Ron Waters, Executive Director and General Manager of the Brethren Publishing Company, discussed the new curriculum.

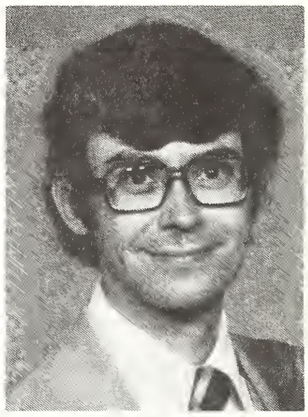
Ron: When will Gospel Light's new curriculum be available and what age groups are being covered?
Wes: The first groups to get our new curriculum will be grades 3-9 and adult. The materials will be released for use in the fall quarter.
Ron: Why is Gospel Light developing new curriculum?
Wes: Times keep changing. Situations that children, youth, and adults face in the '80s are different than in the '70s. We want to keep finding ways to make God's Word very relevant to people today. And we keep learning ways to make our material more efficient and easier for people to use.
Ron: How is the new curriculum different from the present material in terms of Bible coverage?
Wes: The similarities are much more striking than the differences. We continue to have five major overviews of the Bible from early childhood through adult: we provide one overview of major Bible characters in early childhood, two overviews of major Bible events in the children's divisions, one in-depth overview through junior high and high school, and a fifth overview for adults.



Wes Haystead

We continue to have a strong commitment to a chronological study of the Scriptures. We feel that the student needs to get a perspective of moving through the Word rather than having one lesson with Moses and one lesson with Daniel. We continue to work chronologically within the quarter, balancing our coverage so that within every year the student gets both Old Testament and New Testament. We made some changes in the new curriculum in terms of when a student will study some material. We spend more time in some areas of Scripture that we feel have been slighted and spend less time in places that we feel we have given undue emphasis.

Ron: Gospel Light has been recognized not only for its content, but also for its life application. Dr. Henrietta Mears was a great teacher of biblical content, but it was always related to the realities of life. Will your new materials continue this dual thrust?
Wes: Yes, our whole approach to every session is first to find what the Scripture says and then to discover what it says to my life. If we haven't applied the Scripture, we haven't learned effectively.



Ron Waters

Ron: Are you going to incorporate creative teaching methods in this material in any different way than you did in the past?
Wes: We will continue to emphasize learner involvement in our new material. We are strongly committed to helping the learner participate in the class, not just sit and listen.

We have worked very hard, however, to make our new curriculum easier for the teacher to use, particularly the teacher who is not familiar with learner involvement methods. We have incorporated various easy-to-use ideas in both the *Teacher's Manuals* and the students' materials to help the teachers be able to use learner involvement efficiently.
Ron: How will the curriculum assist the teacher in lesson preparation?
Wes: Every teacher's manual includes simple, clear guidelines for preparation. We strongly encourage teachers to meet together on a regular basis to compare ideas and to do some shared planning. The *Teacher's Manuals* include an agenda that assists group planning. If the teacher has no one else to plan with, the suggestions are effective guidelines to follow in personal preparation. We have worked hard to develop activities and suggestions within the *Teaching Resources* and student pieces that help minimize a teacher's need for gathering exotic or expensive materials each week. We use a variety of teaching materials and suggest different ways that a given activity

could be done so that the teacher who has limited supplies and resources can still succeed with the activities.

Ron: How do you see the curriculum improving the students' abilities in the use of their Bibles and in additional Bible study tools?

Wes: One of our goals is to have students become skilled at studying the Bible for themselves. Sunday school is not just the time to come and listen to the teacher report on what he or she studied during the week. It is to provide the student with the opportunity to get involved and to learn how to use the Bible. We start this process with beginning readers.

"Our whole approach to every session is first to find what the Scripture says and then to discover what it says to my life."

We have developed sequential steps of the Bible skills that we build on and work on every week. As the student comes to class and is guided in very specific, sometimes very small, simple steps, he or she gradually becomes acquainted with the Bible and how it is put together. Plenty of opportunity for the student to practice using the Bible is also built into each course.

Ron: What kind of plans are being made to meet the needs of churches of varying sizes?

Wes: One of the strengths of the Sunday school is that the crucial size unit is not the size of the church but the size of the class—the group that is with the individual teacher. We strongly encourage churches to organize their Sunday school into groups small enough that significant relationships are being built between the teacher and the students. This is actually easier for the small church than the large one, except that the small church will have a wider range of ages within the group.

The methods we provide are designed for use in this small group setting. The *Teacher's Manuals* and student materials provide guidelines for meeting the needs of students with varying skill, ability, and interest levels. We have done a great deal to make sure that we give practical suggestions to the teacher on how to adapt the material to the needs of each student in his or her group.

Ron: It seems that Gospel Light has been moving from a closely graded philosophy for a number of years. Could you give a little background on the grading structure of the new curriculum?

Wes: We have held two very strong convictions in structuring the curriculum. The first factor is the need to tailor the instruction to where the student is. Thus, we have produced methods focused to specific levels of development rather than expecting students of widely varying ages to study the same lesson or theme. Secondly, we have emphasized utilizing the total session to emphasize and reinforce one basic set of learning aims for each lesson. This helps teachers do a better job of teaching than when the parts of the session are unrelated.

It has been difficult for many small churches to see how they can use total session teaching in a closely graded structure. They have cycled our current material in order to make their department times correlate. In our current material, we incorporate ideas and procedures that make the material flexible and easy-to-use across more than one age level. In the new curriculum we are making it easier for every church to have total session teaching. The curriculum is designed and will be released on a dual-graded structure for children, tri-graded for junior high. We are building into the *Teacher's Manual* a large number of suggestions that help a teacher who has more than one grade level in the class to be able to meet the varying skill levels that exist there. We still encourage churches that have enough children to closely grade their students.

Ron: One of the major thrusts in evangelicalism in the last few years has been in the areas of nurture or discipleship. Will Gospel Light continue to have a strong and bold thrust in the area of evangelism.

Wes: Yes. We are committed that the Sunday school must have the goal of both outreach and nurture. A Sunday school that only emphasizes one of these is not a healthy Sunday school. Saying, Which is more important, outreach or nurture? is like saying, Which is more important, the right wing or the left wing of an airplane? It takes both wings to make the airplane fly. Our editors have worked very hard to deal appropriately with Scripture passages that present the claims of Christ to the student's life. Then we strive to take that student from the point of accepting Christ and guide him in growth and development in his relationship with the Lord. [†]

"Situations that children, youth, and adults face in the '80s are different than in the '70s. We want to keep finding ways to make God's Word very relevant to people today."

New curriculum preview brochures for each age level are available from The Brethren Publishing Company free of charge. Churches wishing to have a presentation of the Gospel Light curriculum should contact Ron Waters or Pat Dovey at (419) 289-1708.

Ministerial Student Aid

A Responsibility to Minister: WHO ME?

by Donald Rinehart

YES, you! God has called **you**. You are chosen. You are, in fact, a member of His royal priesthood. This exalted position brings many blessings, and some responsibilities.

Some of you have accepted God's call to prepare for ministry in a full-time sense. Others of you have elected to minister by continuing in your life's work so that you can offer support to those who are in preparation for professional Christian service. Both areas of service are necessary.

Ministerial students: we need you! Churches and individuals who will help support these students: we need you! Both of these arms of ministry are vital, and one cannot function without the other.

Dr. Rinehart is dean of the School of Arts and Humanities and associate professor of religion at Ashland College and chairman of the Ministerial Student Aid Committee.

A LETTER TO CHURCHES

Dear churches and committed individuals,

We accept your gifts of encouragement and financial resources—and we want the best you can offer. This is an opportunity for you to minister. You have chosen to allow God to work through you to provide resources so someone else can be trained to minister in a full-time capacity. Congratulations! God is using you. You are blessed because you are blessing.

How do you fit into educational preparation? By giving—encouragement, emotional support, and money.

Some of us have the idea that we are giving generously. Perhaps the true test is not how much we give, but rather how much we retain for ourselves. It is interesting that Jesus did not see the "big giver" as the one who gave the largest contribution. Rather, it was the one who made the real sacrifice. The truth of it is that most of us have only begun to give—financially and emotionally.

This letter isn't going to persuade anyone to give. It does little good to tell someone he or she ought to give. Why? Because we already know we should, but we can always find sufficient reason to withhold the gift. It is only when we realize that our time and income are part of a trust fund to be administered for the glory of God and the good of men that anything very significant happens with our giving.

The question becomes, "Where can I put my time and money so it will do the most good?" Well? Do you know a young man or woman who is in some stage of preparation for ministry? Does he or she deserve to share in the blessings God has given you?

You make the choices, churches and committed individuals. But do so prayerfully and wisely. God deserves and expects the very best you have to offer.

Blessings on you as you
join us in this journey,

Don Rinehart

A fellow traveler

A LETTER TO MINISTERIAL STUDENTS

Dear students:

We accept your gift of self—but we want the best self you can offer. Grow, learn, become; and allow God to use you in exciting ways. Prepare!

How does one prepare for ministry?

It is amazing that frequently much of the preparation for ministry has been in process even before an individual becomes aware of God's call to Christian ministry. Learning to develop meaningful friendships, caring about people, learning to meet people, and helping others feel at ease are qualities of life that are nurtured at an early age. These are qualities that are necessary for an effective ministry.

Students of all ages should also develop special talents in art, dramatics, vocal and instrumental music, and athletics to broaden their educational and social experiences. These qualities enrich ministry in any form. Academic excellence ought to be a priority regardless of vocational choice, but certainly a priority for the individual called by God to proclaim the gospel.

As "God's chosen," you need to learn to invest your personality, gifts, and personal uniqueness in a wide variety of settings (school, church, and community). Allow God to take those developing qualities and, by adding his spiritual blessing and insights, make them exciting instruments of His reconciliation.

A short time ago I had occasion to be studying the Gospel of Matthew, and as I was reading from the tenth chapter, I found a marvelous marginal note. The setting for the note was the instruction and sending forth of the twelve disciples.

> *And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. . . . "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils, and flog you in their synagogues When they deliver you up, do not be anxious how you are to speak or* ***what you are to say; for what you are to say will be given to you in that hour*** *. . . ."* *(Matthew 10:1, 16-19, RSV—emphasis added)*

Of the three Bibles open on the desk, Scofield's notation simply said, "An instruction to martyrs, not to preachers."

It occurred to me that we want to encourage our pre-seminary and seminary students to engage in the kind of study and preparation that will equip them to become great preachers and proclaimers of the gospel, rather than martyrs before their time. Congregations want to be delivered from sermons and Christian service that are the result of shoddy preparation. Of course, we seek a balance between spirituality and scholarship, but the point stands: a Christian ministry that costs nothing accomplishes nothing.

Learn early in life to enjoy the pleasures and joys of setting realistic goals, then learn to discipline your life to achieve those goals. Family and friends who touch your life with encouragement may be like Boaz and "drop a few handfuls on purpose" for you, but it is your responsibility to take the gifts of life and be the good steward of those gifts.

Educational preparation for ministry is an individual matter, but most educators believe that a basic liberal arts education in a four-year college is the best preparation. With its 70 majors, excellent faculty and facilities, Ashland College welcomes the opportunity to educate our future Brethren leaders. Seminary? Well, it ought to provide a solid biblical education. At this point I'm convinced that there isn't another seminary in the country that will give Brethren students better pastoral preparation for Brethren ministry than Ashland Theological Seminary.

You make the choices, ministerial students. But do so prayerfully and wisely. God deserves and expects the very best you have to offer.

Blessings on you as you
join us in this journey,

Don Ruichart

A fellow traveler

Priorities in Ministry

by Richard Allison

A RECENT survey of twenty Brethren students at Ashland Theological Seminary revealed some interesting results. The students, who are in their first through third year of seminary, were shown a list of ministry roles and asked to rank these roles in accordance with the priority they would put on each. The accompanying chart shows how these students ranked these various ministry roles of the pastor.

Notice that the students considered the pastor's role as preacher as most important, then his or her work as a pastor-counselor. The work of administrator and organizer were rated least important.

The right hand column in the chart, however, shows how pastors actually spend their time. This information, which comes from several sources, indicates that pastors spend more time in administrative work than in any other ministry role. Various studies of a similar nature made since 1962 have yielded uniform results as to the way pastors spend their time.

A problem is obvious from this survey. Persons trained for the pastorate go into ministry with the expectation that they are being called to preach. Even the congregation may believe this. But the grim truth is that the pastor will spend more of his or her time acting as an adminstrator than in preaching.

Administration usually consumes one-third of a pastor's time. Preaching requires about twenty percent of his or her time. It is common for pastors to spend most of their time on activities that rate a low priority. This is very frustrating for a pastor, and leads to anxiety. The pastor wants to preach but finds his or her time consumed by administrative details, a task for which he or she is not trained.

How Pastors Spend Their Time

Students' order of priority	How time is actually spent
Preacher	Administrator
Pastor-Counselor	Preacher
Teacher	Pastor-Counselor
Administrator	Teacher
Organizer	Organizer

The task of the seminary becomes twofold. One, we need to assist the student in discovering the realities of administrative details. Either the pastor must care for them or supervise someone else who will do so. Two, we need to assist the student in developing skill in handling administrative details.

Preparation for ministry is a huge task. It can only be accomplished as seminary and church work together.

Dr. Allison is associate professor of Christian Education at Ashland Theological Seminary.

Ministry Grows Ministers

by Arden Gilmer

A RECENT comprehensive survey indicated some of the characteristics which people look for in their ministers. (Incidently, I prefer the term pastor, since every member of the body of Christ is gifted for some type of ministry.) People who responded to this survey indicated that they were primarily concerned with the "person" of the pastor. Does he recognize his limitations? Is he willing to serve without undue concern for public recognition?

People also placed a high value on the pastor's personal integrity as evidenced by his honoring of commitments even in the face of pressure. Church members want to be able to trust their minister and receive from him sensitive but freeing support. Of course, people

Ministerial Student Aid

expect their pastor to have a strong personal belief in the gospel, which manifests itself in generosity and a life of high moral character.

Now put yourself in the place of a young person in your congregation. Look around.

"Our Brethren congregations are the seedbed from which Brethren ministers grow."

What kind of role models for ministry does he observe in your church? Though the pastor is important, think beyond the role model he provides. Does this young person see other people in your church who are thrilled with ministry?

Our Brethren congregations are the seedbed from which Brethren ministers grow. A congregation that places a high priority on its ministry—which delights in ministering to and for its living Lord—will be fertile soil from which ministers grow. Are people in your congregation encouraging others to consider ministry as a vocation?

One way to encourage future ministers is to support those currently in training for ministry. Does your church's support of Ministerial Student Aid indicate to those in your congregation who are considering ministry that you will support them with a similar commitment? Since I have regular opportunities to share with pre-seminary and seminary students, I know the importance they attach to expressions of support from their home churches. Financial support always encourages a student. But letters, prayers, visits from the pastor, and telephone calls also provide tremendous encouragement. They also give the student positive expectations about both current and future ministry.

What we give returns to us. Ministering congregations will both produce and receive

"One way to encourage future ministers is to support those currently in training for ministry."

the kind of ministerial leadership they desire. Your support of the Ministerial Student Aid Fund will be one tangible expression of your congregation's current ministry, and also an investment in its ministry of the future. [†]

Rev. Gilmer is pastor of the Ashland Park Street Brethren Church.

Finances and Training for Ministry

by Bradley Weidenhamer

FINANCES and training for ministry go together like peanut butter and jelly! In our day, when advanced educational opportunities are available to most people, the prospective Christian pastor, missionary, or other full-time Christian worker needs to enhance his or her call to Christian service by taking advantage of these educational opportunities. But this requires money.

During the past six years, the Brethren congregations in our fellowship gave the following amounts to the Ministerial Student Aid Fund:

1975	$11,869.04
1976	$10,180.52
1977	$11,016.91
1978	$ 9,596.95
1979	$11,934.47
1980	$11,040.43

It is obvious that, although this support greatly benefited our young people who are training for Christian service, the amount has not increased over the last six years. Unfortunately, tuitions to educational institutions have increased! Thus, we are able to help students with a smaller percentage of their tuition bills than we were six years ago.

In the 1980 calendar year we received $13,601.34 and we spent $14,047.65! We cannot spend more than we receive for very many more years. Our students have needs regardless of the amount of financial help we are prepared to give them. We have invested $8,500 from a special gift we received a few years back and are using the interest to provide financial help. Now would be a good time to consider an increase in your congregation's contribution to this fund. [†]

Rev. Weidenhamer is Ashland Theological Seminary librarian and treasurer of the Ministerial Student Aid Committee.



the salt shaker

by Alvin Shifflett

Foolish Affluence

GOD has blessed America. Most Americans will agree to that. Yet, the paradox is, the more God blessed, the less we followed Him.

After the smoke had settled from WW II, the world's greatest economic and military giant was the United States. America was respected everywhere, and the U.S. dollar enjoyed an awesome position in the world economy.

Americans soon took this economic preeminence for granted. God had helped us whip the Nazi Axis powers, and in spite of the fact that we had been introduced to apocalyptic horror at Hiroshima and Nagasaki, we relaxed into unprecedented prosperity.

Gary Gappert, a University of Wisconsin economist, sums up the postwar era in these words: "Future historians will likely characterize the twenty-five years from 1945—1970 in American society as a period of foolish affluence fueled by borrowed money. During these decades, American society, after years of deprivation during the depression of the 30's and WW II, attempted to buy back the lost time by becoming the most lavish consumer society in history."

Consumerism became an American religion, and we lived by the motto, "Buy now, pay later." From 1952–1967 consumer debt increased from $27.4 billion to $99.1 billion. John Kenneth Galbraith, writing in *The Affluent Society*, said: "People have changed their view of debt. There has been an inexplicable but very real retreat from the Puritan canon that required an individual to save first and enjoy later. The Puritan ethos was not abandoned, it was merely overwhelmed by the massive power of modern merchandising."

The American dream of "the pursuit of happiness" (as provided in our Constitution) became the mad pursuit of material things, while Matthew 6:33 was ignored. As their incomes rose, Americans also became indefatigable tourists. "In 1967, 108 million Americans took 360 million trips involving an overnight stay more than 100 miles from home. These trips alone accounted for 312 billion passenger miles" (*Future Shock*, Alvin Toffler). Education also soared, as more and more Americans went to college.

But by the time the sixties rolled around, it became readily apparent that Americans were on a collision course with God and economics (theonomics). Unrest characterized our nation of cities and colleges. The crisis was further aggravated by the divisive and economically debilitating war in Vietnam. Organized religion floundered while the cults flourished from sea to shining sea.

Inflation, fueled by Vietnam, incessant spending, and massive oil imports, began eating away at the dollar. The U.S. could no longer keep its pledge to redeem the dollar with gold at $35 per ounce. In 1971 the gold standard was dropped by President Nixon, and since then the U.S. dollar has been backed by nothing. John Exter, former Federal Reserve Bank Vice President, said, "The monetary world since 1971 is unlike any we have ever known. Always before there was some currency freely convertible into gold or some other precious metal at a fixed rate. Today there is none. All currencies are fiat paper money, not a promise to pay anything. I have called them IOU nothings!"

The American dream of the pursuit of happiness became the mad pursuit of material things.

Today, in order to survive economically, Americans must get back to practicing good sound stewardship. Christians should lead the way. The management of monies will include the re-establishing of family budgets. During the years of affluence, many gave up budgets, since most were optimistic about the future. Suddenly optimism has vanished along with the dollars. A family budget that includes recognition of God as giver of all good and perfect things and that senses the need of helping the poor is essential today.

Indeed, understanding the danger of the omnipresent plastic credit card at 18% interest per month may be more important than understanding the meaning of 666 in the Book of Revelation! [†]

A Message from the Moderator

Dear Brethren,

The 1981 year is passing by quickly. There was much we expected to accomplish when we put up those new calendars last January! I hope that among those things you wanted to accomplish was to participate in the 1981 General Conference. In planning your summer schedule, you would do yourself a great favor by including a visit to Ashland, Ohio, August 10-14!

All General Conferences are not created equal. This year's Conference will not be your "run of the mill" variety (if there ever was such among the Brethren). This five-day meeting is designed to help equip Brethren people for their local ministries.

Dr. Ralph Neighbour, Jr., of Houston, Texas, will be the primary resource person for inspiration and training. Dr. Neighbour led the Brethren Pastors' Conference in 1979, presenting the concepts of TOUCH ministry (TOUCH refers to Transforming Others Under Christ's Hand). His presentations were so fresh and well-received that he has been invited back to Ashland to share his ministry with the whole Brethren Church.

His schedule will include inspirational addresses on Monday evening, Wednesday through Friday mornings, and Friday evening. In addition, and here's where the real practical help will come, he will lead seminars each afternoon, Tuesday through Friday, on concepts of evangelism and discipleship in the local church.

Dr. Neighbour is pastor of the West Memorial Baptist Church of Houston. He is also the author of several books, including *The Touch of the Spirit*, *This Gift Is Mine*, and *The Seven Last Words of the Church*.

In addition to Dr. Neighbour's seminars, there will be practical workshops in the areas of child and adult education, world relief, singles ministry, sewing, prayer, evangelism, and pastors' salaries. There will also be Bible studies offered during the workshop times. The workshops will not conflict with Dr. Neighbour's seminars, however, so you can attend all of his presentations and still take in the workshop of your choice!

This will be a practical-minded Conference, emphasizing discipleship in the local church. Opportunities for your personal growth and development will be abundant. And you will also receive that much-desired commodity among us, Brethren fellowship!

Won't you plan to attend? These exciting days are being planned for you! I hope to see you in Ashland, Ohio, August 10-14, 1981.

Sincerely,
Brian H. Moore,
General Conference Moderator

"They'll Know We Are Christians . . ."

1981 General Conference of The Brethren Church

August 10-14
Ashland, Ohio

Featuring—
Dr. Ralph Neighbour
In—
workshops and worship
Designed—
to strengthen your ministry of discipling.

Workshops sponsored by—
General Conference
Executive Committee
Board of Christian Education
Woman's Missionary Society
Brethren Publishing Co.
Worship Committee
World Relief Board

Plan Now to Attend!

UPDATE

news from the Brethren Church

Town and Country Church breaks ground for first church building

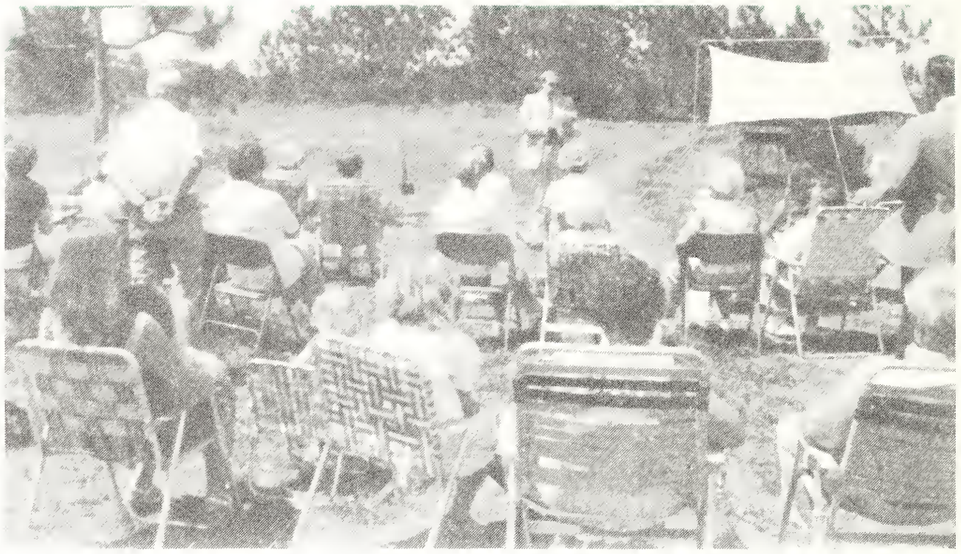
Tampa, Fla.—A land dedication and groundbreaking service for the initial church building of the Town and Country Community Church of Tampa was held May 3 at 3:00 p.m. The Town and Country Church is one of two Home Mission churches started by the Missionary Board of the Brethren Church in a project known as Operation Impact.

Fifty-three people attended the service, including visitors from the four other Brethren churches in Florida. Rev. and Mrs. Marlin McCann of the Bryan, Ohio, First Brethren Church, were also present.

Rev. Dale RuLon, pastor of the Town and Country congregation, led the service of dedication. Thelma Loving, the oldest member of the congregation, turned the first shovelful of dirt in the groundbreaking ceremony, followed by tentmakers Sue, Gene, and Andy McConahay. Then the pastor, members of the ministry of building, and members of the congregation took their turns on the shovel.

The new building, located on Waters Avenue in the northwest section of Tampa, will measure 52 feet by 42 feet, and will contain a sanctuary, office, kitchen, nursery, and rest rooms. Both the office and the kitchen will double as classrooms, and the back of the sanctuary will also be used for two temporary classrooms. The entire sanctuary will measure 50 feet by 25 feet and will seat 184. The building will be constructed of cement block.

Construction of the building was to begin in late May or early June.





Above, Pastor Dale RuLon leads the congregation in dedicating the site of the new church building. At right, Thelma Loving turns the first shovelful of dirt during the groundbreaking ceremony.

Another new church planned for Florida

Ashland, Ohio—The Missionary Board of the Brethren Church has appointed Rev. Larry L. Bolinger to start a new Brethren church in the Orlando, Florida, area. The Bolinger family will move to Florida around the first of July to begin the process of establishing a new congregation in this rapidly-developing section of the state.

Since 1973 Rev. Bolinger has been pastor of the Smithville, Ohio, Brethren Church. Prior to that, he and his wife, Rose, served two terms as missionaries to Nigeria. There they worked among the Higi people in a district that has been experiencing church growth of more than 10% per year.

While pastoring the Smithville Brethren congregation, Rev. Bolinger also served on the Ohio District Mission Board and was, for a time, chairman of the board. As a part of this board, he laid much of the groundwork for establishing Brethren mission churches in Medina and Columbus, Ohio. The experience he gained from working with these two new churches should be of great help to him as he begins working in the fast-growing population center of central Florida.

Kay Barr is Walcrest Church's "Bulletin Board Lady"

Mansfield, Ohio—The Walcrest Brethren Church has benefited from the quiet ministry of a special lady. We would like to share her ministry with you.

We know her as our "Bulletin Board Lady." Kay Barr has been capably performing this special service for about 12 years.

When my husband and I first came to Walcrest, we were greeted with a lovely bulletin board which read, "Welcome Dicksons to Walcrest." In the center of the bulletin board was a picture of our beautiful church. We immediately felt the Christian love of the church and instantly felt at home.

Each month, or on appropriate special occasions, we are encouraged and informed by a bulletin board in the basement and by one in the sanctuary stressing worship. Conferences, Christmas, Easter, Communion, wedding anniversaries, and various special occasions are beautifully illustrated by Kay's thought-provoking messages.

A recent bulletin board in the basement was designed to encourage our youth to attend Camp Bethany this summer. Near the board she placed a pen so that the young people could sign a petal if they planned to attend camp. The youth responded well, and nearly every petal had signatures of prospective campers. Through Kay's special ministry, camp was promoted months ahead of time.



We at the Walcrest Brethren Church wanted to share with you Kay's special ministry and to thank her for her years of quiet service. May she never run out of ideas!

—Helen Dickson

James F. Black named new manager of The Carpenter's Shop

Ashland, Ohio—The Board of Directors of The Carpenter's Shop, Inc., has named James F. Black as manager of the store, effective July 1. He will succeed Daniel J. DeVeny, who has resigned as manager to become an Army chaplain representing the Brethren Church.

Jim was first employed as a clerk in the bookstore in October 1976 while a student at Ashland College. He was named assistant manager in August 1979.

He graduated from Ashland College in May 1979 with a B.A. degree in religion. He has completed 80 hours at Ashland Theological Seminary. He will continue as a part-time student in addition to his full-time responsibilities as manager.

Jim served two years on a Summer Crusader musical team and was a member of the musical group Harmony for four years.

He is married to the former Susie Keslar. They have an eight month old son, Matthew.



Jim Black

Dan DeVeny became manager of the Brethren Bookstore in September 1975 after a successful career in managing gift shops in Iowa. He oversaw the transition to the new bookstore, The Carpenter's Shop, in the summer of 1976. Dan will receive his M.Div. degree from Ashland Theological Seminary on June 6, and be ordained to the ministry on June 7. He, his wife Ann, and their three children will move to Georgia in mid-July to begin their new ministry.

Churches reopening in mainland China

Hong Kong (EP News)—Reports from mainland China indicate that religious activities of Christians in Kwangtung Province are "resuming normality."

Churches have been reopened in the cities of Canton, Shih Chi, and Swatow, and more are being readied for reopening in other cities. Church choirs and Bible study classes organized by young people have also been reactivated, according to the Chinese Coordination Centre of World Evangelism.

update

Brethren pastors discuss denominational focus at six regional consultations

Ashland, Ohio—Over sixty pastors, associates, and other elders from Brethren churches participated in six regional consultations held in March, April, and May. The consultations were sponsored by the Brethren Church National Office, in cooperation with the Board of Christian Education, Missionary Board, and Brethren Publishing Company.

"The consultations were designed to be just that—an opportunity for denominational leaders to consult with the pastoral leadership of the church on the future direction of the church as a whole," according to Charles Beekley, Denominational Administrator.



photo by Ron Waters

One of the small-group discussions at the consultation for pastors of the Ohio District, which was held May 5 at Columbus, Ohio. Participants in this group are (left to right) Denominational Administrator Charles Beekley and pastors Leroy Solomon, Gene Eckerley, Larry Bolinger, Dale Stoffer, and Donald Rowser.

One session of each consultation consisted of small group discussion on the question "What should be the focus of the Brethren Church in the remaining years of the Twentieth Century?" The pastors also discussed how they feel about the Brethren Church today and what is happening in their local ministries.

Another session consisted of a discussion and writing exercise. Small groups developed a statement of purpose for the denomination and wrote a goal for one of the agencies of the church.

(Rev. Bill Kerner, Director of Pastoral Ministries, is compiling the ideas and suggestions from these sessions for discussion by the General Conference Executive Committee and for sharing with the church at large.)

In addition, pastors received a personal update on home and world missions from Rev. Virgil Ingraham and gave input on methods for better communication of missions information and for recruiting new missionaries.

In conjunction with the consultations, the Board of Christian Education and the Brethren Publishing Company hosted a preview presentation of Gospel Light's new curriculum for grades 3-9 and adults.

Devotional thoughts on the hymns in the Book of Revelation were shared by Rev. Kerner.

In evaluating the consultation, one pastor said, "The sessions were edifying to me personally, especially the sharing and identification with brothers." Another commented, "The concept is still valid; we need to consult with one another. I view it as a continuing trust-building exercise. I appreciated the openness and freedom to express my views."

—Ronald W. Waters

Wayne Heights surpasses Love Loaf goal

Waynesboro, Pa.—The Wayne Heights Brethren Church experienced the satisfaction of surpassing a goal on Sunday, May 3. For eight weeks the members of the congregation had been filling Love Loaves to help the poor and needy of the world. Their goal was to collect $600.

Imagine their surprise, therefore, to learn that they had in fact collected $775! And with additional Love Loaves to be returned, the total should top $800. This is considerably higher than the $585 received in 1981, which was itself the highest amount collected during the five years the church has used Love Loaves.

The money received through this year's Love Loaves will be equally divided between World Vision International and the World Relief Corporation (through the World Relief Board of the Brethren Church).

West Alexandria W.M.S. hosts spring rally

West Alexandria, Ohio—On April 9 the Woman's Missionary Society of the West Alexandria Brethren Church hosted the Spring Rally of the Missionary Societies of the Miami Valley Brethren churches. Sixty-two women from eight different societies attended the rally.

The speaker for the occasion was Mrs. Alberta Hawse of Doylestown, Ohio. Mrs. Hawse is an accomplished writer and speaker, and author of the book *Vinegar Boy*.

The meal for the rally was served by the ladies of the United Church of Christ in West Alexandria.

Jeff Whiteside will direct children at 1981 General Conference

Ashland, Ohio—The Board of Christian Education has announced that seminary student Jeff Whiteside will direct the 1981 children's program at General Conference. Jeff is a certified teacher (grades 1-8), with teaching experience in Ashland County schools. One year ago he "retired" from teaching to go back to school, and he has just completed his first year at Ashland Theological Seminary.

Jeff, who is 23 years old, is a member of Park Street Brethren Church. He is also known throughout the denomination for his participation in the singing group "Harmony." He is serving this summer as an intern at St. James Brethren Church in Maryland.

The curriculum selected for the children's program this year is *Sir Oliver's Song*, which centers on the Ten Commandments. This is another in the Agapeland series, that includes *Music Machine* and *Bullfrogs and Butterflies* used in previous summers.

The daily schedule will be similar to previous summers, with classroom study in the morning and musical rehearsal in the afternoon. The musical associated with the study is designed to reinforce the classroom work of the morning session.



Jeff Whiteside

Registration information will be included in the July issue of the **Evangelist**.

Wabash Brethren dedicate new pews, new hymnals

Wabash, Ind.—Ever since they redecorated and carpeted their sanctuary several years ago, the members of the Wabash Brethren Church have had a dream of purchasing new pews. Believing that their dream would be realized, they acted in faith and did not fasten down the old pews after the carpet was laid.

On February 1, 1981, their dream came true when new, fully-cushioned pews were dedicated. Their joy in achieving their dream was enhanced by the fact that the pews were completely paid for.

But this was not all. The following Sunday something more was added when 130 new hymnals were dedicated. The hymnals were a gift to the church from Rev. and Mrs. Arthur Tinkel, Sr., members of the Wabash congregation.

Flora W.M.S. women make articles for World Relief

Flora, Ind.—On March 25th eight members of the Woman's Missionary Societies of the Flora First Brethren Church drove to Nappanee, Ind., to deliver a number of articles to the World Relief center there. The articles, which were made by W.M.S. No. 1 at Flora, included 14 layettes, 14 receiving blankets, one comforter, and 100 pounds of rolled bandages.

While in Nappanee, the eight ladies spent an hour visiting with retired Brethren elder Rev. C. A. Stewart, a former pastor of the Flora First Brethren Church.

Those who made the trip to Nappanee were Beatrice Nipple, Rose Pullen, Lois Crook, Neva Hundley, Frances Pullen, Helen Henry, Freda Eller, and Linda Geaslen (with son Adam).

Eight Brethren among 1981 AC graduates

Ashland, Ohio—A total of 496 persons received degrees from Ashland College at commencement exercises held Saturday, May 16.

Eight Brethren students were among this year's graduates. They were: John Black, a member of the Dayton Hillcrest Brethren Church; Deanne Lynch of the Vinco Brethren Church; Jayne Grumbling, from the Ashland Park Street Brethren Church; Steve McPherson, a member of the Gretna Brethren Church; Scot Millhouse of the Milledgeville First Brethren Church; Tim Rowsey, from the St. James Brethren Church; Julie (Slabaugh) Schiefer, formerly of the Goshen First Brethren Church and now a member at Ashland Park Street Church; and Bill Shafer, a member of the Waterloo First Brethren Church.

Dr. J. Garber Drushal, former president of The College of Wooster, delivered the commencement address. A 1935 graduate of AC, Drushal received the college's Distinguished Alumni Award in 1966 and an honorary doctor of laws degree from the college two years later. He was also an AC trustee for 31 years.

update

N. Liberty Church beats post-Easter slump with "April Showers Sunday"

North Liberty, Ind.—One of the questions that has plagued the church for a number of years is why, after such well-attended services on Easter Sunday, does the bottom drop out of church attendance on the Sunday after Easter. We at the North Liberty First Brethren Church do not propose to have the final answer to this age-old question, but the Sunday after Easter did provide a tremendous day of worship, praise, and fellowship for our church family. Not only this, but the day helped us fill some very important needs in the program of our church.

Sunday, April 26, 1981, was designated "April Showers Sunday" at the North Liberty church. It proved to be an appropriate name, for April was a very rainy month here in northern Indiana. The rain served as a continual reminder of the special Sunday that would conclude the month.

The day was designated April Showers Sunday because on that day a shower was planned for the church kitchen, sponsored by the Christian Mothers Association of the congregation. A check list of items needed for our kitchen ministry was placed on the bulletin board, and members and friends of our church family were encouraged to sign up for items that they would donate. It was an opportunity to replace items in the kitchen that were worn out and to receive new and needed items that the church did not have. To add to the excitement, some special events were scheduled for the day.

Sunday, April 26, dawned overcast (which was not a surprise), but the church services were well-attended. In fact, our attendance that morning was just three short of our Easter Sunday attendance of the previous week. Our special worship experience of the morning was a vocal music presentation by Miss Jacquie Singleton. Jacquie is an excellent mezzo-soprano and presents an outstanding program of music, testimony, and worship.

Following the praise service led by Jacquie, Pastor Bill Brady presented a devotional message concerning the blessings of God and how He gives us just what we need when we need it.

At the conclusion of the Sunday school hour, which followed the "April Showers" service of worship and celebration, the church family gathered for a carry-in meal. The tables were full of good food, which tested everyone's will power. Several folks could not help themselves and made several trips to the food table. Little did they know that they were being watched!

After the meal, the Christian Mothers Association, under the leadership of Mrs. Judy Baker and Mrs. Cindy Shafer, led the group in activities that normally accompany a "shower." For many of us men, this was our first encounter with a "shower" (other than the kind with hot and cold running water). We played games (complete with prizes) and laughed until our sides hurt at some of the events in the shower. The spies also revealed the names of those who went to the food table most often. A special award of a pretty pink plastic piggy was presented to one of our deacons for this honor.

It was a tremendous day of worship, praise, and fellowship for our church family. We were together, working for a common ministry, and enjoying ourselves as members of the Kingdom of God. For many in our church family, it was just what we needed to lift our spirits and bring us into contact with God. Many new items were donated to our kitchen ministries. But more important than that, we experienced the showers of God's blessings in a spiritual way on our lives. And, as if on cue, as we left the church that afternoon, we left in the sunshine of His love.

—Rev. Bill Brady

Brethren pastors attend Moody pastors' conference

Chicago, Ill.—Approximately 40 Brethren pastors attended this year's pastors' conference, which was held May 26-28 in conjunction with the Annual Pastors' Conference of the Moody Bible Institute (MBI). These Brethren men joined nearly 1500 pastors of various denominations for this conference.

Seven inspirational sessions and 38 practical seminars on a wide range of subjects of interest to pastors made up the MBI conference program. Featured speakers included John MacArthur, Erwin Lutzer, E. V. Hill, Howard Hendricks, Adrian Rogers, and Charles Swindoll.

In addition to attending the MBI conference sessions, Brethren pastors had two separate meetings for fellowship and discussion. The main subject of discussion in these two sessions was a report from a committee of the National Ministerial Association concerning forms and questionnaires for ordination into the Brethren ministry. A follow-up discussion of this report is planned for the National Ministerial Association sessions at General Conference in August.

Plans for this year's pastors' conference were made by the pastors of the Central District, who made the arrangements for Brethren pastors to join in the MBI conference.

Next year's Brethren pastors' conference will be held March 9-11 in Florida, and is being planned by the Florida pastors.

Rev. James R. Black appointed Director of Home Missions

Ashland, Ohio—The Missionary Board of the Brethren Church has announced the appointment of Rev. James R. Black as its Director of Home Missions and Evangelism. Rev. Black, currently serving as pastor of the Hillcrest Brethren Church in Dayton, Ohio, will assume his new duties in August.

In addition to the Dayton church, Rev. Black has served Brethren congregations in Milledgeville, Illinois; Waterloo, Iowa; and Akron, Ohio. During his 25 years of ministry, he has also participated in numerous evangelistic campaigns in de-



nominational and inter-denominational efforts. He has held various national and district offices in the Brethren Church, including a recent term as Moderator of the General Conference. He received his training for the ministry at Ashland College and Ashland Theological Seminary, with further specialized training in other institutions.

Rev. Black and his wife, Shirley, are the parents of four children. Jim is a student at Ashland Theological Seminary, John is a 1981 graduate of Ashland College, and Barbara and Glenn are in high school. Their oldest son, Bob, died several years ago while attending Sauk Valley College in Illinois.

In his new position, Rev. Black will give leadership to the Missionary Board's thrust to plant new Brethren congregations in strategic locations across the nation. He will also supervise and assist existing Home Mission churches in their growth to full responsibility and maturity.

Colombian evangelicals issue statement on Bitterman slaying

Carol Stream, Ill. (EP News)—Following the murder of Bible translator Chet Bitterman, a confederation of Colombian evangelical churches issued a statement in which they rejected violence as the means of bringing about a better nation.

"A new Colombia will not be formed through terror and violence," the statement said, "but by knowing the gospel. . . . We, more than 1,600 pastors, are sure that when Christ permits us to give our lives we will do so in the same way. . . . For us, to die only because we have renounced . . . hating or persecuting on earth, is to begin to live. . . . Beloved enemies, we love you as Christ loves you and hope that upon reading these lines you recognize that, like us, you are human beings and one day will have to give an account of your deeds to the Creator."

The statement appeared in the Colombian national newspaper *El Tiempo* and was reported in the April 24 issue of *Christianity Today*. It asserted that there are more than 2.5 million evangelicals in Colombia.

Cuban churches alive, growing in Marxist state

Havana (EP News)—Baptist churches in Cuba are alive, well, and growing, but are troubled by a shortage of trained leaders and a thorny question of church-state relations.

Although many churches are small and suffer from leadership drains caused by the exodus of thousands of Christians, there are more than 16,000 Baptists in Cuba belonging to three groups. Baptist leaders in Cuba say they have amicable relations with government officials, although their relations are not as favorable as those between the government and the Ecumenical Council, the Cuban equivalent of the National Council of Churches.

While some leading Christians in Cuba say it is possible for a person to be a good Christian and a revolutionary Marxist, many Cuban Christians are not so sure. For their part, Cuban Baptists are quietly debating among themselves whether they can cooperate with the humanitarian and social goals of the Marxist government without compromising their theological integrity.

Bible printers jailed in Soviet Union

Glendale, Calif. (EP News)—In an action indicating continued persecution of evangelical Christians in the Soviet Union, eight believers were recently sentenced to lengthy jail terms for their activities as underground Bible printers.

Countering claims of some groups that Bibles are readily available in the Soviet Union, Paul Popov, head of Evangelism to Communist Lands, disputes the accuracy of such claims. "Why," Popov asks, "should Christians risk their jobs, families, and even their lives to print materials that are allegedly 'readily available' in the Soviet Union? If Bibles really are available, these people would not be so rash in their actions as to resort to underground printing of scriptures."

update

Dean Showalter, Bill Hesketh to serve as BYC church interns

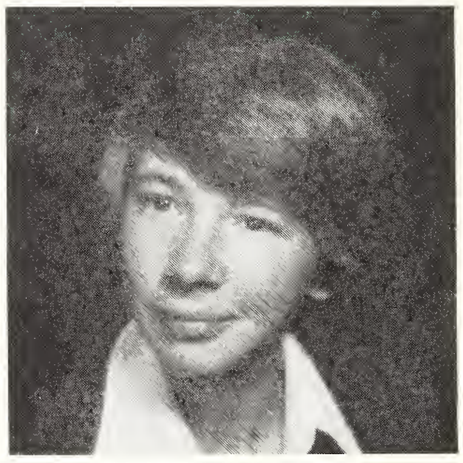
Ashland, Ohio—Two young men will be serving the Brethren Church this summer as Interns through the Summer Crusader Program, sponsored by the Board of Christian Education.

Dean Showalter, a former participant on a Summer Crusader educational unit, will be serving the Derby, Kansas, First Brethren congregation from June 14 to August 9. Dean is from the Sarasota First Brethren Church and is currently a student at Manatee Junior College. He plans to enter Ashland Theological Seminary in the near future.

William Hesketh, Jr., has received a special call from his home congregation, the Pleasant View Brethren Church of Vandergrift, Pennsylvania, to serve there as an Intern for the summer. During the school year Billy lives in Ashland, Ohio, where he is a pre-seminary student at Ashland College. He has served for the past two years as the Pennsylvania District's BYC president. He is also the National BYC treasurer.



William Hesketh, Jr.



Dean Showalter

Both men will receive experience in several facets of ministry, including youth work, teaching, preaching, and calling.

Dr. John Shultz to join seminary faculty

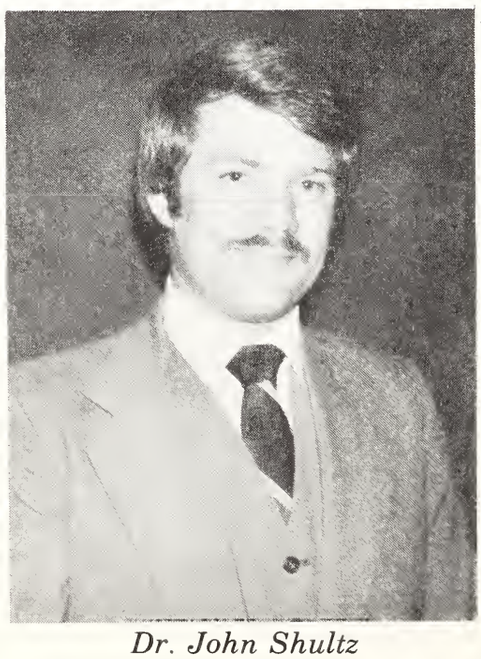
Ashland, Ohio—Dr. John Shultz will join the Ashland Theological Seminary faculty July 1, 1981, as assistant professor of pastoral counseling.

Dr. Shultz, who was the pastor of the Tiosa Brethren Church, Rochester, Ind., from 1975 to 1980, earned his Ph.D. degree from Purdue University in December 1980. His degree program was in counseling psychology.

A 1972 graduate of Ashland College, Shultz also attended seminary at Ashland, receiving a master of divinity degree with a major in pastoral psychology and counseling in 1975. While in seminary, he served as student pastor of the East Mansfield United Presbyterian Church.

Dr. Shultz's most recent position has been as a psychology intern with the Ohio State University Counseling and Consultation Service. Prior to this he served as a counselor-therapist at the Purdue University Psychological Services Center and as a part-time counselor with Fulton County Family Services in Rochester, Ind.

Dr. Shultz and his wife, Jean (McPherson), a 1971 graduate of Ashland College, are the parents of two children.



Dr. John Shultz

AC Clayton Hall to be renovated

Ashland, Ohio—Clayton Hall, one of the largest residence halls on the Ashland College campus, will be renovated during the 1981–82 school year. The building will be closed during the renovation, which will be done by the college maintenance staff.

When renovation is completed, approximately 250 students will be accommodated in 56 three-room suites in the hall. The nine-floor residence hall is currently comprised of separate rooms housing one, two, and three students, with present capacity at 400.

The new suites will include a lounge-study area with two adjacent bedrooms, each housing two students. New furniture, paint, carpeting and the creation of doorways between lounge-study areas and bedrooms are included in the renovation, scheduled to begin this summer.

Goshen Brethren artist paints mural for church's children's department

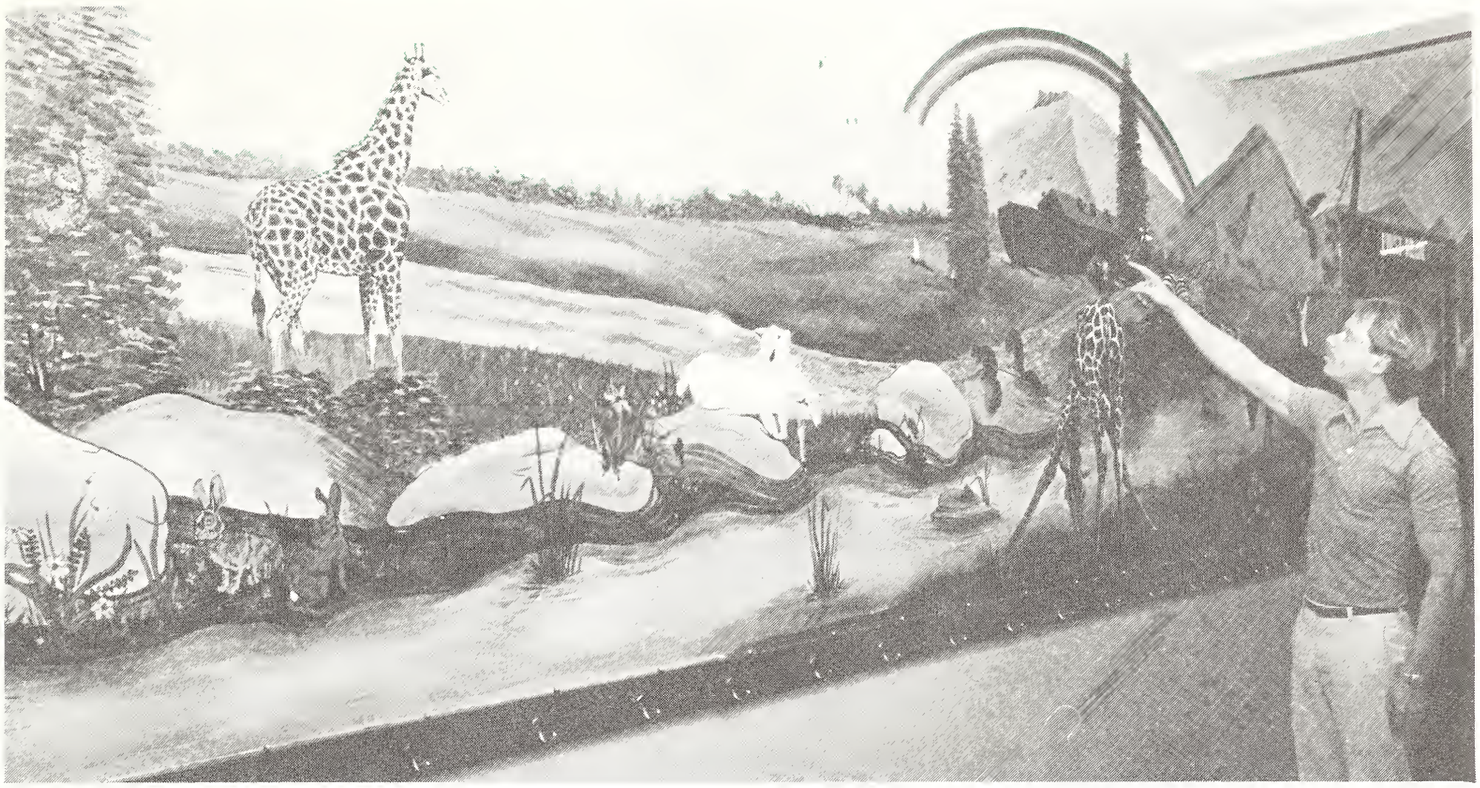


photo by "The Goshen News" staff photographer

Randy Smith, associate pastor of the Goshen First Brethren Church, points to Noah's ark in the mural painted by Mrs. Evelyn Miller. The photograph shows only about half of the entire mural.

Goshen, Ind.—The story of Noah and the ark should seem very real to the children of the Goshen First Brethren Church, thanks to a mural recently painted on the hallway of their department. The mural, which is approximately 35 feet long and five feet high, was painted by Mrs. Evelyn Miller, a local artist.

Mrs. Miller spent almost two months on the mural, working eight hours per day. In addition to the ark, the mural includes about 60 animals, each one painted in detail and in color. Mrs. Miller did the scene without pay, dedicating her work to the glory of God, considering it a love offering for the many blessings He has poured upon her through the years.

Both Mrs. Miller and her husband, Richard, are active members of the Goshen First Brethren Church. Evelyn assists in the church's learning center, and Richard is a member of the trustee board of the congregation. The Millers have a two-year-old daughter named Sarah.

According to Rev. Spencer Gentle, pastor of the Goshen Church, "The congregation at First Brethren truly appreciates Evelyn's talents in the painting of the mural, as well as the other work she does for our church."

Indonesia to receive aid from World Relief

Wheaton, Ill.—The government of Indonesia has signed an agreement with World Relief Corporation, the relief and development arm of the National Association of Evangelicals, to implement relief, rehabilitation, and development operations in that country over the next three years. World Relief's activities will include disaster preparedness, relief and rehabilitation programs, as well as self-help development, according to David Chambers, director of development assistance for the agency.

The $1,200,000 commitment will "give priority to projects assisting the poorest of the poor . . . people who live in isolated areas not usually reached by rehabilitation and development projects," said Chambers. World Relief will employ a small staff of disaster relief and development specialists in Indonesia to coordinate the projects with church and mission groups who will carry them out. They will also use technical experts as consultants when required.

World Relief Corporation is the agency through which Brethren contributions to the World Relief Board of the Brethren Church are channeled to areas of need.

update

Goldenaires

Mr. and Mrs. Harry Weidenhamer, 50th, June 21. Members of the Ashland Park Street Brethren Church

Mr. and Mrs. Carl Denlinger, 60th, June 15. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Node Doggett, 65th, May 24. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Glenn Carpenter, 71st, May 18. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Paul Witmer, 65th, May 15. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Emerson Miller, 53rd, May 7. Members of the Loree First Brethren Church.

Myron and Bernice Kem, 50th, December 27. Members of the Dayton Hillcrest Brethren Church.

In Memory

Garber D. Wright, 90, May 21. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

J. Floyd Miller, 81, May 20. Member for 25 years and deacon of the Louisville First Brethren Church. Services by John Brownsberger, pastor.

Forest Musselman, 76, May 18. Member since 1924 and deacon of the New Lebanon Brethren Church. Services by Donald E. Rowser, pastor.

Ray M. Warren, Sr., 81, May 13. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Robert Gottschalk, 70, April 29. Member of the Loree First Brethren Church. Services by Claude Stogsdill, pastor.

Jeffrey Rinehart, 20, April 25. Member of the Burlington First Brethren Church. Services by Ken Goss, pastor.

Mrs. Lucy L. Lager, 92, April 18. Member since 1928 of the Fort Scott Brethren Church. Services by Smith F. Rose, pastor.

Miss Ida Bohn, 90, April 10. Lifelong member of the Loree First Brethren Church. Services by Claude Stogsdill, pastor, and Rev. Austin Gable.

Paul E. Winkler, 50, April 6. Member of the West Alexandria First Brethren Church. Services by Charles F. Ankney, pastor.

Nancy J. Smith, 63, March 2. Member of the Roanoke First Brethren Church. Services by August Hacker, pastor.

Calendar of Events

This Calendar *only includes events of a denominational or district nature or that involve representatives from a number of churches. It does not include items from local churches. A local church wishing to publicize an upcoming event may send a news release for inclusion in* **update**.

JUNE—**Ministerial Student Aid emphasis month**

10 Vijay and Sujata Kumar depart U.S. to return to India

11-13 Indiana District Conference at Shipshewana Retreat Center

14-20 Crusader orientation week in Ashland

26-27 General Conference Executive Committee meeting in Ashland

JULY

9-11 Central District Conference at Waterloo, Iowa

23-25 Pennsylvania District Conference at Camp Peniel

23-25 Southeast District Conference at Bridgewater College

AUGUST

10-14 General Conference at Ashland

SEPTEMBER—**Publications emphasis month**

Weddings

Winifred Morrison to **Otto F. Millat**, May 9, at Dayton Hillcrest Brethren Church; Rev. James R. Black, pastor, officiating. Bride a member of the Hillcrest Brethren Church.

Membership Growth

Sarasota: 3 by transfer

West Alexandria: 5 by baptism, 1 by transfer

Wayne Heights: 3 by baptism, 2 by transfer

North Manchester: 6 by baptism, 3 by transfer

Meaningful Memorials

At the death of a loved one, if you request friends and relatives to make memorial contributions to the Brethren nursing and retirement home in your area, you honor the departed one and bring added comfort to the living. **Will you join the thoughtful ones who are following this practice?**

How to Have a Better Church Library

One Hundred & Twenty One Ways Toward a More Effective Church Library by Arthur K. Saul (Victor Books, 1980, 204 pp., $3.50 paperback).

This is a book packed full of useful ideas to help congregations begin, build, and maintain successful church libraries.

Arthur K. Saul has found that 50 percent of all church libraries are inactive because church members do not know they exist. Therefore, his purposes for writing this book are to help church members and librarians understand the need for a church library, to help churches lay a good foundation so that the library will have an effective ministry, and to help librarians develop the library to its utmost potential. As he visualizes it, the library should be the focus of spiritual growth for the whole church.

The book is written in such a way that it could be used as a handbook for a church deciding to begin a library or by a person who feels that he or she is called to a special ministry as a librarian. It includes advice on establishing objectives for the library, funding, cataloging, management, and arrangement of materials. Suggestions are also made to guide in the selection of quality material for the library.

Promotion of the library's use is also important, so a chapter is devoted to developing interest in the library. Detailed information is given concerning ways to capture the attention of people to motivate their use of the library.

One Hundred & Twenty One Ways Toward a More Effective Church Library is written to be read, understood, and used by anyone interested in building and promoting a church library. The main purpose of the book is to emphasize the importance of a church library as a tool in helping church members to grow and mature spiritually.

—Donna Benshoff

Mrs. Benshoff is a high school vocational home economics teacher in northern Ashland County and a member of the Ashland Park Street Brethren Church.

Christians and Crime

Dial 911: Peaceful Christians and Urban Violence by Dave Jackson (Herald Press, 1981, 150 pp., $5.95 paperback).

"What would you do if someone broke into your home and began to carry out your possessions?

- Reach for a gun?
- Turn the other cheek?
- Dial 911* to call the police?"

*(*911 is the police emergency number for Evanston, Ill.)*

This is the question Dave Jackson asks to begin his book, **Dial 911: Peaceful Christians and Urban Violence**. The book's title might suggest that Jackson believes that Christians should always turn the other cheek. But this is not the case.

In fact, Jackson admits that he has not found a simple solution to the problem of how Christians should respond to crime. Nevertheless, he and other Christians with whom he fellowships are seeking for appropriate alternatives to meeting violence with violence. Sometimes they've failed. Other times the Lord has granted a creative alternative to calling the police or sending someone to prison.

But perhaps what is most important about this book is not that it provides an answer, but that it asks the question. Many Christians have never given the matter of a Christian approach to crime much thought. Our attitudes may merely reflect the thinking of society—that criminals should be caught, tried, and punished. But is this a Christian point of view? Or are there other courses of action that should be taken at least on some occasions?

Jackson's consideration of this subject is not ivory tower philosophizing. He is not a Christian ethicist teaching at a theological seminary in some safe community. Rather, he is a member of a church community located in Evanston, Ill., a high crime area of Chicago's north side.

Much of the book, in fact, is accounts of situations in which Jackson or other members of the Christian community have been involved. In the first chapter, for example, the author tells of an occasion when he subdued a young woman who had entered a neighboring house and was attempting to rob the women there at knife-point.

In this and the other accounts in the book, the author tells what crime was committed, what action was taken (calling police, pressing charges, dropping charges, etc.), and what the consequences were of these actions. He also considers other courses of action that might have been taken.

In addition to these accounts, the author has also interspersed four chapters of "Reflections" throughout the book. In these chapters he probes further the issues raised by the case studies.

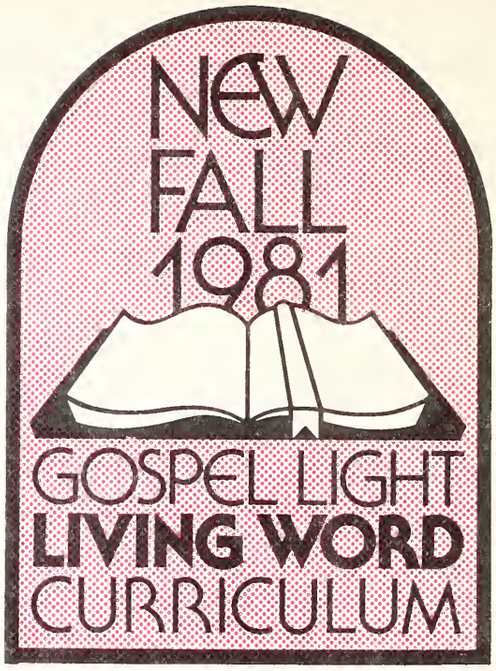
This is not a book of pat answers. But it takes an honest look at the subject of Christians and crime and it presents some helpful guidelines. It is well worth the time of anyone seriously committed to applying New Testament principles to all of life.

—Dick Winfield

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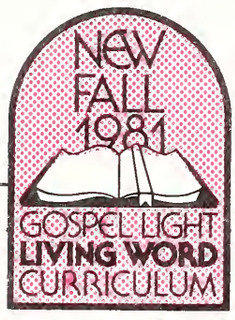


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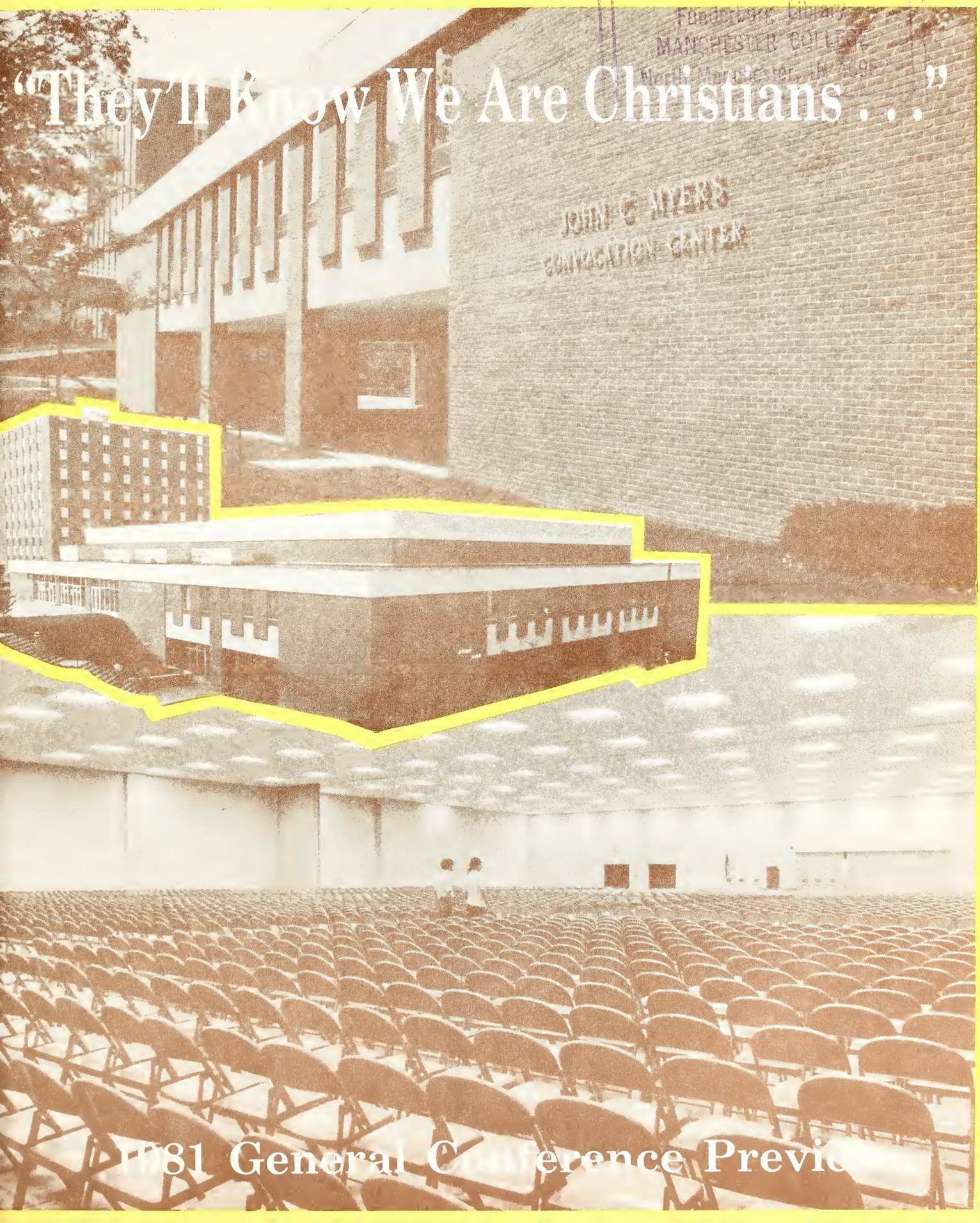
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The Brethren
Evangelist
July 1981



"They'll Know We Are Christians . . ."

1981 General Conference Previe

BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

Details on the National BYC Convention are now available. You will find an outline of the Convention program on page 17 of this issue of the **Evangelist**. This BYC Briefing will highlight a few of the events from that program. In addition, this Briefing will give some background concerning what the BYC Convention will do for Brethren Youth and their advisors.

Before looking at the highlights, however, it is essential that we Brethren Youth understand one thing from the start. That is this: If you come to the Convention, you will get the most out of these five days if you attend each scheduled event. As BYC Moderator, I can assure you that each event in this year's schedule warrants your attendance. The reason I can say this is because this Convention schedule is full of ideas recommended by the youth themselves through the National BYC Council. This Convention will be an example of how the National BYC organization was designed to work!

The first event I want to highlight is for youth advisors attending the Convention. As noted in the February 1981 BYC Briefing, this year's Convention will offer a special seminar for youth advisors, with every advisor across the country invited to attend. Lynn Mercer will be leading this seminar, which will meet each morning, Tuesday through Friday, at 8:00. Lynn is a June 1981 graduate of Ashland Theological Seminary and will become assistant pastor of the New Lebanon Brethren Church in mid-July.

This seminar promises to be an invaluable time to share ideas (what does and does not work), innovations in leadership, and organizational tips to help strengthen local, district, and national BYC. I believe that the Brethren denomination can expect tremendous results from this seminar.

Another event I want to highlight is the BYC workshop on Brethren history and tradition. This will be led by Dr. Dale Stoffer, pastor of the new Home Mission church in Columbus, Ohio. Dr. Stoffer has studied Brethren history extensively, and his two volume set on the subject is available from The Carpenter's Shop in Ashland. His workshop should prove valuable to BYC members as we gain insight into the direction we should go from studying where we have been.

I also want to mention our two *Superfellowships* scheduled during Conference week. In the past the youth have gotten together in the evenings to sing, fellowship, and get to know one another. The only problem was that we kept other people awake because we had our fellowship times in the dorms. This year our two *Superfellowships* will solve this problem. Adults, don't worry about the noise, because we have a building reserved on the other side of the campus. So youth, bring your guitars, tambourines, banjos, and let's make a joyful noise!

Speaking of joyful noise, another kind of joyful noise during the week will be a concert by the contemporary Christian musician *Honeytree* on Friday night. The concert will provide the youth with excellent exposure to some of the finest contemporary Christian music around. Oh, yes, it's for adults, too!

There isn't enough room to write about everything scheduled for this Convention, even though I wish I could! The Crusaders will be there in full force for the Crusader Review. The BYC inspirationals will be just that, with Rev. Don Rowser, the Drama Team, an Ann Kiemel film, and missionary Rev. Ken Solomon. BYC business will include our national Ingathering Celebration and choosing new officers and a new mission project. And the youth will also have several opportunities to hear the General Conference inspirational speaker, Rev. Ralph Neighbour.

There will be a lot happening, and it all has a purpose. As Christians, these events have eternal purposes and are therefore very worthwhile and important. Come with that attitude and expect to grow spiritually by putting all you have into each thing you do at the Convention.

As BYC Moderator, I look forward to a tremendous Convention. As a Christian and a member of the Brethren Church, I especially look forward to the spiritual growth we will experience and to the effects this growth will have upon our lives and upon the lives we come in contact with when we return home after our gathering.

Crusader Alumni Dinner Planned for General Conference

A Crusader Alumni dinner is scheduled for Monday evening of General Conference. Persons who have spent at least one summer in ministry under the sponsorship of the Board of Christian Education (or its predecessor, the Brethren Youth Board) will be invited to attend.

This is the first step in creating a Crusader Alumni Association—an organization to encourage an ongoing spirit of fellowship among individuals who have served as Crusaders.

According to present plans, the meal will be served at the AC'cent Room in the Ashland College Convocation Center. Information concerning price and reservations will be printed in the various publications of the Board of Christian Education.

The Board of Christian Education will also be writing to former Crusaders for whom it has addresses. Former Crusaders who do not receive a letter by August 1 should contact the Board by phone, at 419-289-1708.

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Cover

The John C. Myers Convocation Center on the Ashland College campus, site of the 1981 General Conference, which will have as its theme "They'll Know We Are Christians . . ." Will you be seated in one of these chairs come August 10-14? See pages 2 and 12-17 for a General Conference preview.

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Principles for Living in the Midst of Uncertainty

A sermon on Mark 10:32-45, by Dr. Jerry Flora.

THANKS to television, little girls around the world have become intrigued with gymnastics. One of our daughters competed actively for four years in YM/YWCA gymnastics, winning more than a hundred ribbons. At one time she ranked among the ten best of her class in a three-state area.

But when she was in sixth grade, she became very disturbed over the fact that girls couldn't play football and boys could. She finally decided that she must do something in the cause of feminine equality. So, on a memorable day in the Edison Elementary School playground, she organized a girls' football team, challenged the sixth grade boys to a game, and beat them!

As I reflect on that, I ask myself, "Wouldn't it be easy if life could always be that simple?" Just take on a challenge and win—then sit back, laugh, and relax. But the gospel of our Lord Jesus Christ comes to us not so much in the times when life is easy as at those intersections when it's difficult to know which road to travel.

Jesus comes at the crossroads where we have to make a decision to go one way or the other. He comes to us in the times when we experience life as ambiguous, paradoxical, and mysterious. In the midst of such uncertainty, He gave to His disciples two principles for living when life seems very foggy. There is an internal principle and an external principle, both of them modeled by Jesus Himself.

The internal principle is that we are to follow faithfully. And the external principle, that we are to serve sacrificially. Jesus Himself came to do just those two things—to follow His Father faithfully, in spite of His questions, and to serve the world sacrificially, despite all costs to Himself.

This gospel breaks forth from the incident in the life of our Lord where we read, "And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid" (Mark 10:32). The reaction of Jesus' followers was the same as Moses' reaction when he approached the burning bush. With one half of his being he was terrified, and with the other half he was drawn toward that flame. It was the mystery that both frightens and fascinates.

Moses was caught up with mixed feelings, and the friends who followed Jesus on the road to Jerusalem experienced similar emotions. They saw something in Jesus' face that they had never seen, and they honestly didn't know what to do with it. They felt confused and uncertain about what was happening.

While walking with Jesus in such somber circumstances, James and John had the audacity to ask, "When we get to Jerusalem, would you make us Secretary of State and Secretary of Defense?" Totally misreading the situation, totally misunderstanding the signs, they wanted the places at Jesus' right hand and at His left. Had Jesus acted like us, maybe He would have made them both Secretary of Defense—the hotheads—and let them go at it with each other. But He used a different approach.

Follow faithfully

"Are you willing to drink the cup that I am drinking?" He asked. "Can you undergo the ordeal that I am even now beginning to experience?" And their flippant answer came back, "Lord, we are able! Oh yes, we're ready and we're willing!"

Now, it's possible that, when they thought of drinking a cup or undergoing some ordeal, they expected to fight for Jesus after they reached Jerusalem. They were willing, almost eager, to do that. But what they really were doing was to pray, "Our will be done." Jesus must teach them by word and by His personal example that the disciples' prayer is always,

Dr. Flora is associate professor of Christian theology at Ashland Theological Seminary. This sermon is an edited version of a message he presented at the ordination service of Daniel DeVeny on June 7, 1981.

"The gospel of our Lord Jesus Christ comes to us not so much in the times when life is easy as at those intersections when it's difficult to know which road to travel."

"Thy kingdom come, thy will be done." At the last, in the Garden of the Oil Press, Jesus Himself modeled this attitude when He prayed, "Not my will, but thine be done."

To follow faithfully despite questions and conflicts, to persevere through the mists, is a most difficult task. Dietrich Bonhoeffer spoke of the risk as he wrote, "When Jesus calls a man, he bids him come and die." Those are blunt words, but they are nevertheless true. And the man who wrote them died for his faith in a Nazi concentration camp.

Ambiguity, paradox, mystery—and in the middle of it all, in the fog of life, Jesus says, "I want you to follow. I challenge you to follow in spite of your questions, in spite of your uncertainties and conflicts. I want you to follow, and to follow faithfully. Just stay in there."

One of the British soldiers who survived World War I was Army Chaplain G. A. Studdert Kennedy, nicknamed by the troops Woodbine Willie. Studdert Kennedy saw front line action in the trenches, with all the horrors of trench warfare. When he came out of it—scarred, brutalized, and broken—he offered himself in his suffering for the English people. His preaching and poetry had about them at times a sharp, almost jagged quality. There is a line that flashes by quickly in one of his poems:

How can you prove a man who leads
To be a leader worth the following,
Unless you follow to the death . . . ?

That's precisely what Jesus asked of James and John. And that's what, on every day, He asks of you and me—to follow faithfully.

Serve sacrificially

The external principle which our lord enunciated was this: that we serve sacrifically, no matter what the cost to ourselves. The world in which we live has been intrigued and fascinated, but never terrified, by Mother Teresa. She pads among us in her gray sweater on behalf of the suffering poor. Born in Yugoslavia, she cares for the dying in India, accepts the Nobel Prize in Norway, speaks on American television, and visits the pope after he has been shot in Rome.

She is a world citizen, but the world's values do not sway her. She goes on loving. And, as someone has remarked, what makes her love different is that she expects nothing in return. How easy it is for you and me to love in order to be loved! When the strokes don't come in response, then we are tempted to cry, "After all I've done for you, how can you treat me so? Why don't you respond in kind?" But Mother Teresa loves with a love that is its own reward—the *agape* love of God.

In so doing, she illustrates what Jesus meant when He said, "You know that those who are supposed to rule over the Gentiles lord it over them But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:42-44). He is really interested in the quality of our servanthood, the willingness of our sacrifice. But these, too, are hard words; it is not an easy task.

I saw this lived out in a Brethren church twenty years ago, where Bill and Lucy had married one another. Bill was a basketball player, one of the best in northern Indiana. Then he contracted polio and became paralyzed from the neck down. He lived by night in an iron lung which could breathe for him. He lived in the day by gulping down air and releasing it under control, speaking but not able to move below his neck.

Although Bill attended church faithfully and I visited him at home many times, the extent of his helplessness burned into my mind on one summer afternoon. We were talking together out on the lawn when all at once he said, "Preacher, would you get the flies off my thumb? They're chewing on me and I can't brush them away."

Lucy was a Roman Catholic nurse, a specialist in polio therapy. They met—where else?—in the hospital. Lucy married Bill, knowing that she would have to dress and feed him every day. Lucy married Bill, knowing that they never could have children. Lucy married him, knowing that their marriage would be different from any marriage most of us have ever seen. But she loved him, and she became a servant to him. And Bill loved her too, until a couple of years ago his spirit outran his body, and Lucy was left.

That's what Christ calls us to do—to love the world, serving our fellow pilgrims with Lucy's kind of sacrifice. That's not easy, for it hurts to tell about it and it hurts to think about it for ourselves. But that's what Jesus said.

A Roman coin was found some time back which bore the picture of an ox facing an altar and a plow. Underneath was this inscription: "Ready for either"—the quick, violent death of

the altar or the slow, plodding death of the plow. Jesus spoke to James and John on that day, and he asked, "Are you ready? Are you willing and able?" They replied, "We can do it!" And James died a martyr's death in A.D. 44 (Acts 12:1-2), while John, according to tradition, lived the long, slow death of a servant.

But, although we think we are ready and willing, we are in fact unable. We fall short.

Christ is interested in the quality of our servanthood, the willingness of our sacrifice.

We miss the mark. We need help. We have become, and continue to be, God's charity cases. It's uncomfortable to be a charity case. We don't like to live on the generous mercy of someone else. But we have no other choice. We can live on the goodness of God, or we can die in the stubbornness of our own pride.

Jesus climaxed His words to the apostles when He said, "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). Behind these words of our Lord lie the thoughts of the prophet: "Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. . . . But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all" (Isa. 52:13; 53:5-6).

When Jesus said, "The Son of man came to be a servant and to give his life in order to liberate many," He was living out the role of the suffering servant of God described many centuries before.

But how we wish that life were easier! Like challenging the boys to a football game and beating them. Much of the time our life is not simple. It's complex and confusing. It's ambiguous and paradoxical. It's foggy and, at the end, ultimately mysterious.

In the midst of our uncertainty Jesus says to you and me, as He said to James and John, "I want you to follow me faithfully. I challenge you to serve me sacrificially. I dare you to spare nothing in the process. Can you do it? Are you willing? What about now?"

How can you prove a man who leads
To be a leader worth the following,
Unless you follow to the death—and out
Beyond mere death, which is not anything
But Satan's lie upon eternal life?
Well—God's my leader, and I hold that He
Is good, and strong enough to work His plan
And purpose out to its appointed end. . . .
I know not why the Evil,
I know not why the Good, both mysteries
Remain unsolved, and both insoluble.
I know that both are there, the battle set,
And I must fight on this side or on that.
I can't stand shiv'ring on the bank, I plunge
Head first. . . .
So through the clouds of Calvary—there shines
His face, and I believe that Evil dies,
And Good lives on, loves on, and conquers all. . . .
For God is Love. Such is my Faith, and such
My reasons for it, and I find them strong
Enough. And you? You want to argue? Well,
I can't. It is a choice. I choose the Christ.

—G. A. Studdert Kennedy

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It was only a small lie. To some people it might seem insignificant. But to me it was monumental. And so it became . . .

My Last Lie

by Gloria Chisholm

IT was the day after Halloween and I was sitting cozily in my living room reading a book when the doorbell rang.

I opened the door to see two grubby boys and a girl, all about nine or ten years old. They were each holding a paper bag.

"Ya' got any leftover trick-or-treat candy?" one boy asked. "We're collecting it."

Oh, you are, are you? I thought. The nerve of these kids. I wondered if their parents knew what they were doing.

"I certainly do not," I said firmly, and slammed the door.

Leftover Halloween candy, of all the crazy things. Some kids will stop at . . .

Then it hit me. Although these kids had irritated me, the truth was, we did have some candy left over from the previous evening. I had just told a lie! I was horrified.

I hurried to the kitchen and grabbed the few remaining candy bars, then ran out the door and up the street to catch the children. A look of surprise crossed their faces as I caught up with them and dropped the candy into their bags.

"Forgive me," I apologized. "This is all we had left." Then I hurried back home to ask the Lord to forgive me for telling a lie.

That was eight years ago, and to my knowledge that is the last time I willingly and knowingly told a lie.

To some people that particular lie might seem insignificant and even justifiable. But to me it was monumental and totally inexcusable. At that time I'd only been a Christian for three months. To realize that lying could no longer be a part of my new nature in Christ was a personal milestone.

Up until then, lying had been a very natural part of my life. It was almost automatic. If it was easier to tell a lie than the truth, then that's what I did, with no qualms whatsoever. It was, after all, the best way to keep out of trouble.

But sometimes I found myself in trouble anyway. One lie would lead to another, and many times I'd find myself in a position of trying to prove my lies. Then cheating or stealing would follow, and it turned out to be a big mess. All because of a "simple little lie," if there is such a thing.

The Bible says, "Wherefore putting away lying, speak every man truth with his neighbour; . . ." (Ephesians 4:25). This verse doesn't qualify the size of the lie. It doesn't say to put away small, large, or medium sized lies. It just says put away lying.

"To realize that lying could no longer be a part of my new nature in Christ was a personal milestone."

It was not easy for me to quit lying. It had become part of my lifestyle. But the two preceding verses of that Scripture passage have been a great help to me. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:23, 24). I have to let God renew my mind each time I'm tempted to lie.

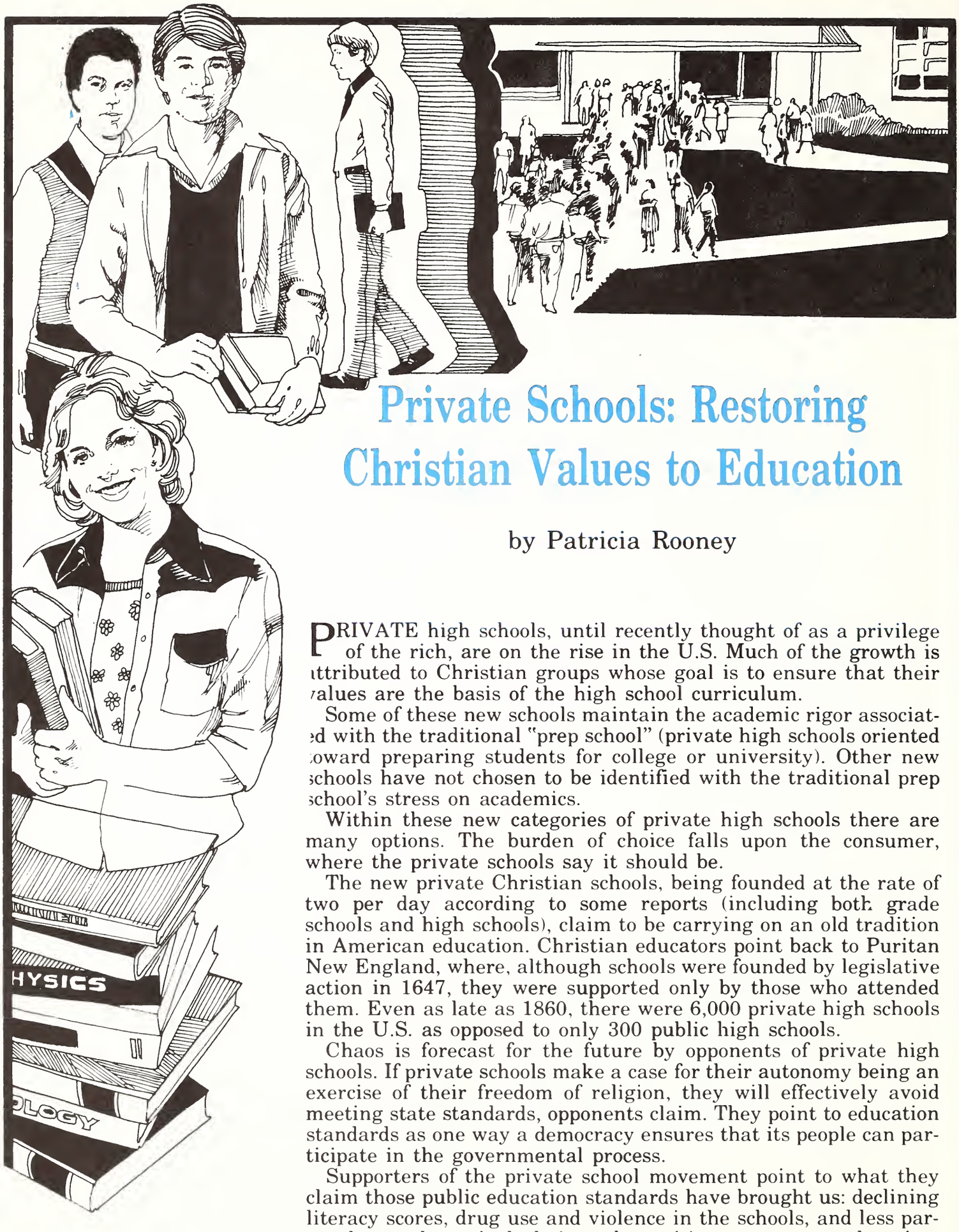
It's so much easier to tell the children that the desert is all gone than to explain why one dish of pudding is sufficient. It's simpler to have the children tell the salesman I'm not home than to go to the door myself. But I am their example, and I want to be a godly one.

Truth has helped me to re-evaluate situations. I can't just give my boys any old reason for not being able to do something. It has to be a true reason. And in coming up with the one true answer, I sometimes have to change my no to yes or my yes to no.

Truth has also enabled me to trust others. When I was a liar, I assumed everyone else was too. Now that I'm honest and open with others, I expect them to be the same with me. It doesn't always work out that way, but it's better than expecting the worst from people.

Thank God, I am now free to pray with the psalmist, "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide" (Psalm 26:1). [†]

Gloria Chisholm is a free-lance writer, living in Portland, Oregon.



Private Schools: Restoring Christian Values to Education

by Patricia Rooney

PRIVATE high schools, until recently thought of as a privilege of the rich, are on the rise in the U.S. Much of the growth is attributed to Christian groups whose goal is to ensure that their values are the basis of the high school curriculum.

Some of these new schools maintain the academic rigor associated with the traditional "prep school" (private high schools oriented toward preparing students for college or university). Other new schools have not chosen to be identified with the traditional prep school's stress on academics.

Within these new categories of private high schools there are many options. The burden of choice falls upon the consumer, where the private schools say it should be.

The new private Christian schools, being founded at the rate of two per day according to some reports (including both grade schools and high schools), claim to be carrying on an old tradition in American education. Christian educators point back to Puritan New England, where, although schools were founded by legislative action in 1647, they were supported only by those who attended them. Even as late as 1860, there were 6,000 private high schools in the U.S. as opposed to only 300 public high schools.

Chaos is forecast for the future by opponents of private high schools. If private schools make a case for their autonomy being an exercise of their freedom of religion, they will effectively avoid meeting state standards, opponents claim. They point to education standards as one way a democracy ensures that its people can participate in the governmental process.

Supporters of the private school movement point to what they claim those public education standards have brought us: declining literacy scores, drug use and violence in the schools, and less parental control, particularly in such sensitive areas as sex education.

Typical of the resurgence among Christian high schools is the Ashland Academy in Ashland, Ohio. The academy once existed in

Ms. Rooney is Director of Communications Services for Ashland College.

"The education we offer has its basis in Christian philosophy and ethics. We believe that the Bible is wholly inspired and that all truth is God's truth. This influences our approach in the classroom."

the early part of this century as a prep school for Ashland College, before bowing to the dominance of public education. Today, the Ashland Academy is once again part of Ashland College. The new Ashland Academy has taken as one of its models the Stony Brook School, Stony Brook, N.Y., which, since its founding in 1922, has integrated evangelical Christian teaching with a curriculum that prepares students for ivy league schools.

The director of the academy, Dr. Roger Saurer, is one of a number of Christian high school administrators who is seeking to educate parents about their choices in the private school marketplace. At the same time, he is active in Ohio trying to define the relationship between government and private schools.

The debate centers on the extent to which there should be separate chartering standards for private and public schools. Saurer has proposed that separate standards be allowed for those new private schools that desire a charter from the State of Ohio. It is his belief that, since schools such as Ashland Academy present a unique religious educational program, standards for teachers, curricula, and textbooks should not necessarily be the same as those for public schools.

There is a precedent for separate standards for private and public schools in the area of teacher certification. Some private school educators believe that these separate standards allow them to pursue their goal of academic excellence.

John Raushenbush, headmaster of the Cincinnati Country Day School, founded in 1923, states that because of these separate standards, his school is able to employ teachers with extensive background and training in the areas they are teaching. "Although many of the education courses taken by public school teachers are excellent, we feel that, for a high school whose main goal is college preparation, extensive background in the subject area is more important for our students," Raushenbush says.

In terms of academic excellence, Ashland Academy may be unique among private Christian high schools because of its association with a college. "As part of Ashland College, we have highly qualified teachers at the master and Ph.D. levels to teach our classes," Saurer states. "We share with the college its laboratories, a radio-TV studio, and athletic facilities. The college library and media center serve the needs of academy students as well. We are fortunate in not having the serious growing pains of some of the new private schools."

It lends credibility to an institution if it meets and exceeds chartering standards, Saurer states. He acknowledges that Ashland Academy has no trouble meeting such standards.

Saurer also notes that there are philosophical differences between public schools and those such as the Ashland Academy. "The education we offer has its basis in Christian philosophy and ethics. We believe that the Bible is wholly inspired and that all truth is God's truth. This influences our approach in the classroom. For instance, evolution is taught, but as a theory."

Most Christian educators, according to Saurer, believe that public schools are characterized by what is known as "a secular, evolutionary, humanistic foundation.

"By secular, I mean specifically Christian precepts and ethics are not mentioned. By evolutionary, I mean that man by his own efforts is thought to be capable of perfection. And, by humanistic, I don't mean humane, but a philosophy that does not speak of dependence on a Creator, but rather emphasizes that man can achieve by himself," Saurer states.

The Christian perspective is integrated into the curriculum of a Christian prep school such as Ashland, rather than simply taught in a religion class. For instance, Stephen Huber,



art instructor at the Ashland Academy, teaches his students that man is created in the image of God and a part of that image is His action in creation. Thus, what students create in art class is mirroring an attribute of God.

When Jeff Tuomala teaches history at the Ashland Academy, his students learn that history is God's story. Historical events are in God's hands. "The outcome of those events is understood as positive or negative reactions to the principles God asks His people to live by," said Tuomala, who holds a juris doctorate degree.

Ashland Academy is not alone in its curriculum emphasis. Steven Longbrake, principal of Black Hawk Christian High School, Ft. Wayne, Ind., approaches history with the question of whether the people involved were Christians. "The founders of our country were strong believers in Christianity. The texts we use emphasize this point," Longbrake says.

All truth is God's truth, according to Roy W. Lowrie, Jr., president of the Association of Christian Schools International and headmaster emeritus of Delaware County Christian School, Newton Square, Pa. "We do not separate sacred and secular truth in our curricula. If it is truth, then it is God's truth," Lowrie states.

Saurer agrees that the kind of freedom advocated by schools such as Ashland Academy



Dr. Roger Saurer, director of the Ashland Academy, with the Ashland College campus, home of the Academy, behind him.

places the responsibility on the consumers to decide which schools can best serve their needs. Saurer recommends asking questions when shopping for a Christian school and seeking answers to fit personal priorities. (See list of consumer questions below.)

For those in the new private school movement, education is seen as another aspect of the private enterprise tradition in the U.S. With the higher educational level of parents,

CHECKLIST FOR PRIVATE CHRISTIAN SCHOOLS

1. In what ways does the school combine Christianity and learning? Answers will range from requiring chapel attendance to seeking God's truth in all subjects.
2. What is the average number of years the faculty has been teaching? Look for some seasoned veteran teachers, not a whole staff just out of college.
3. Are teachers required to accept the authority of Scripture? What kinds of interpretative latitude are they allowed?
4. Must all children come from Christian homes or are some non-Christian homes represented? Some parents prefer a mix, especially since it may indicate a respect for the academic standards of the school.
5. What rules are children expected to follow? Watch for a wide variation between home and school and note if your individual child will respond favorably or unfavorably.
6. What percentage of last year's students are returning this year?
7. How do test scores in basic academic areas compare with scores in other schools in the community? Most private schools will score higher because of the homes and relative affluence of the parents.
8. Are there any programs for advanced placement of exceptional students?
9. Who controls the school? If it is a board, who is on the board? If a church, what is it like?
10. Is there a denominational or sectarian emphasis in the religious teaching?
11. Are the teachers certified by the state or working toward certification?
12. How much involvement are the parents expected to have in the life of the school?
13. Is the school a part of a national association of schools or of a state association of secondary schools?
14. Is the school accredited or registered with the state education department?
15. What experience and academic credentials does the headmaster or principal have?
16. What textbooks would your child be using? How often are they updated?
17. What standards does the school have for acceptance? Some schools cater to problem students; others are so selective they could be called "elite."
18. Has there been any problem with drugs?
19. Can the school supply names of some parents with whom you can discuss the school?
20. What is the teacher-student ratio?

they are more prepared to be intelligent consumers, according to Evelyn Straits, a member of the board of trustees of Ashland Christian School, a day school for elementary students.

"Parents are aware that experts in educational circles do not agree among themselves on any one approach to educate all children," she states. "While some believe that children benefit most from a highly structured, traditional or back-to-basics type of schooling, others feel children benefit best from a less structured or 'continuous progress' type of school. Still others regard the child as the primary agent in his own intellectual growth and deciding what his day-to-day activities of schooling will be."

No one is willing to forecast the future of education. Possible scenarios include a tuition tax credit or voucher plan that would allow parents to take their children to the private school of their choice. It could possibly be the beginning of the end for public education. Another scenario would have the public schools returning to religious observances, which civil libertarians claim is a violation of first amendment rights, just as private religious schools claim that state control is a violation of their rights.

The only certainty is that the new private Christian high school is definitely a force in today's educational marketplace. The alternative it offers is seen by some parents as a solution to their dissatisfaction with the public school system. The challenge is offers could alter U.S. education as we know it in the coming years. [†]

I'll Plant My No. 10's On That



by Marjorie Zimmerman

JOHN, a truck driver, hadn't been a Christian very long, but long enough to know that a follower of Christ isn't happy unless he is growing in the Lord. John had some habits he was anxious to get rid of, and he had been unburdening himself to his pastor.

"I've been praying about this problem for several months and I'm not getting anywhere," he finished. "Will you pray for me, Pastor?"

"Gladly, John. What Scripture are you standing on in this matter?"

"Huh? What Scripture? Well, nothing in particular."

"And that seems to be what you've been getting in return—nothing in particular. I suggest, John, when you come to God with a request, that you stand on a verse through which He can work."

John was mystified. "For instance, Pastor?"

"A passage that comes to me at the moment is from Psalms: 'Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.' Or you may feel led to some words of Jesus. Do you remember the leper who came to Him and said, 'Lord, if you will, you can make me clean.' Jesus replied, 'I will; be thou clean.' If Jesus could cleanse a leper, John, he can cleanse a foul tongue."

"That's good enough for me," John said, His relief showing in his face. "I'll plant my No. 10's on those." He did, standing in faith on God's word, and God gave him victory.

What profit is there in calling God's attention to His own promises? Doesn't He know what He has said? Of course.

The value is, first of all, that it increases **our faith** as we remind God each time we pray that we have a right to expect an answer on the grounds of such and such a promise. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14).

Second, since faith is the link that keeps us in contact with God, any strengthening of that link deepens our relationship with Him. And the deeper our relationship, the greater our desire to fit ourselves into His will.

So we come full circle: It's when we're walking in God's will that He delights in answering our prayers. And answered prayer leads to increased faith. [†]

Mrs. Zimmerman is a free-lance writer, living in Gresham, Oregon.

The 93rd General Conference of the Brethren Church

"They'll Know We Are Christians . . ." will be the theme when Brethren from across the U.S. gather in Ashland, Ohio, August 10-14 for the 93rd General Conference of the Brethren Church.

The emphasis of this Conference will be on discipleship in the local church, with Dr. Ralph W. Neighbour, Jr., serving as the primary resource person for inspiration and training.

In addition to his sessions, a variety of other activities are planned for the week, as set forth in the program outline below and as previewed on the following pages.

Joining the adults for this week in Ashland will be many of the youth of the denomination, who will participate in their annual BYC Convention. The program for their convention is on page 17, with highlights on page 2.

Program Outline

Monday
7:00 p.m.—Missionary Board service with Dr. Ralph Neighbour speaking

Tuesday
8:00 a.m.—Auxiliary sessions
9:30 a.m.—Moderator's address by Rev. Brian Moore
10:30 a.m.—Business session
1:30 p.m.—Discipleship workshop led by Dr. Ralph Neighbour
3:00 p.m.—Other workshops sponsored by various boards and committees
4:00 p.m.—BYC Moderator's address by Gregg Brelsford
7:00 p.m.—Ashland College and Seminary Service
8:30 p.m.— Crusader Review

Wednesday
8:00 a.m.—Auxiliary sessions
9:30 a.m.—Address by Dr. Ralph Neighbour
10:30 a.m.—Business session
12:00 noon—WMS luncheon
1:30 p.m.—Discipleship workshop led by Dr. Ralph Neighbour
3:00 p.m.—Other workshops
7:00 p.m.—WMS public service, Mrs. Linda Faust speaking

Thursday
8:00 a.m.—Auxiliary sessions
9:30 a.m.—Address by Dr. Ralph Neighbour
10:30 a.m.—Business session
12:00 noon—ABCT luncheon
1:30 p.m.—Discipleship workshop led by Dr. Ralph Neighbour
3:00 p.m.—Other workshops
5:00 p.m.—Ministerial recruitment dinner
7:00 p.m.—Laymen's public service with the singing Thomases

Friday
8:00 a.m.—Auxiliary sessions
9:30 a.m.—Address by Dr. Ralph Neighbour
10:30 a.m.—Business sessions
12:00 noon—Missionary Board luncheon
1:30 p.m.—Discipleship workshop led by Dr. Ralph Neighbour
3:00 p.m.—Other workshops
7:00 p.m.—Board of Christian Education service, Dr. Ralph Neighbour speaking

Conference housing

As in the past, Conference housing will be available in the Ashland College dormitories. Those who are planning to stay on the AC campus are **urged to pre-register**, using the form printed on the back cover of this **Evangelist.**

Motor homes, trailers, and campers can be accommodated at the Ashland County Fairgrounds, two miles southwest of Ashland College on Claremont Avenue. Electrical hookup is $3.00 per night, electric and water, $5.00 per night. The camping area will be open beginning August 9.

Dr. Ralph W. Neighbour to be Conference inspirational speaker



Dr. Ralph W. Neighbour, Jr., of Houston, Texas, will be the primary resource person for inspiration and training at this year's General Conference. He will present five inspirational addresses and lead four workshops.

Dr. Neighbour is pastor of the West Memorial Baptist Church of Houston, and the founder and developer of TOUCH ministries. TOUCH stands for Transforming Others Under Christ's Hand and is a proven way of reaching the unreached. Basic to the TOUCH philosophy is the conviction that all Christians are ministers and that the church must equip them for ministry.

In May 1979 Dr. Neighbour presented the TOUCH concepts to Brethren pastors at their annual pastors' conference. His presentations were so well received that he has been invited back to Ashland to share this ministry with the whole Brethren Church.

At Conference next month, Dr. Neighbour will present inspirational addresses on Monday evening, Wednesday, Thursday, and Friday mornings, and Friday evening. His keynote message on Monday will be entitled "Organism or Organization?" His remaining four messages will be on the subject, "Leadership, My Foot!"

At his four afternoon workshops (1:30 to 2:50 Tuesday through Friday), Dr. Neighbour will present the TOUCH concepts. For these workshops he will make use of video tapes and also a new *TOUCH Basic Training* manual, which he recently developed.

Rev. Brian Moore to moderate 1981 General Conference

Presiding over this year's Conference will be the General Conference Moderator, Rev. Brian Moore. Rev. Moore is pastor of the First Brethren Church of Ardmore, South Bend, Indiana. He has also pastored Brethren churches in Pittsburgh, Pennsylvania, and Derby, Kansas.

Rev. Moore will present his Moderator's address to the Conference on Tuesday morning, August 11, at 9:30. He will also preside over the daily business sessions at 10:30 a.m.

Rev. Moore's responsibilities at Conference will bring to a close his year of activity as Moderator of the Brethren Church. During this year he has chaired the various meetings of the General Conference Executive Committee and visited the various district conferences—in addition to his regular pastoral responsibilities.



"They'll Know We Are Christians..."

WMS Inspirational Service

The WMS public inspirational service on Wednesday evening of Conference will feature one of our own Brethren women—Linda Porter Faust, a member of the College Corner Brethren Church near Wabash, Indiana. Mrs. Faust is the mother of three sons, and presently works as part of a Lay Witness Team in Indiana.

Mrs. Faust will share how God helped her handle the loss of her 36-year-old husband to cancer, and how He is helping her raise her three sons alone. Her life is one of sharing and caring for others, and she has an outstanding testimony.

Jim and Susie Black will present special music for the service.



Mrs. Linda Faust

Laymen's Public Service



Nancy, Carl, Barbara Jean, and Rodney Thomas

"The Singing Thomases" (Rev. Carl Thomas and wife Nancy, and Rev. Rodney Thomas and wife Barbara Jean) will be featured in the Laymen's public inspirational service on Thursday evening of Conference.

The two couples will sing several inspirational songs, and Rev. Carl Thomas will bring the message of the hour.

Rev. Carl Thomas is pastor of the Fremont, Ohio, Brethren Church. His son, Rev. Rodney Thomas, is pastor of the Huntington, Indiana, Brethren Church.

The two pastors and their wives sing frequently together and bring a real inspiration—as those who heard them at Conference last year can testify.

College and Seminary Service

Jubilee will be the theme of the Tuesday evening inspirational service of Conference, as Ashland Theological Seminary concludes its year-long celebration of its 50th year.

Rev. Ron Williams, ATS graduate and pianist par excellence (as those who have heard him at past Conferences can testify), will set the mood for jubilee with music of celebration. Dr. Joseph Kickasola, associate professor of Old Testament at ATS, will read the biblical background for jubilee from the Hebrew Scriptures.

The service will continue with student and faculty testimonies, a look back at highlights of the first fifty years of Ashland Theological Seminary, and a look forward to the the promise of the next fifty years.

Conference Workshops

Something for everyone—that's the intent of the workshops planned for this year's Conference. This Conference will offer a greater number and variety of workshops than past years—with the hope that everyone will find something of interest.

The General Conference Executive Committee wants everyone to attend the four workshops to be led by the Conference inspirational speaker, Dr. Ralph W. Neighbour, Jr. (See the item about Dr. Neighbour on page 13.) These will be held each afternoon from 1:30 to 2:50.

But in addition, a variety of workshops will be available each afternoon from 3:00 to 4:00. Conference-goers will be able to choose from these workshops those sessions that suit their interests and needs.

Following are the workshops that have been planned as of June 30. Others may be added before Conference convenes.

Sponsored by the Brethren Church National Office:

Bible studies, led by Ashland Theological Seminary professors—four sessions, each one different.

Evangelism, led by Dr. J. Ray Klingensmith.

Pastors' salaries, led by Dr. Frederick Finks, two sessions, same presentation each session.

Sponsored by the Board of Christian Education:

Children and youth in Christian education, co-sponsored by the David C. Cook Company. Three sessions are planned: "Creative Bible Studies for High School Students," led by Norm Davis. "Creative Teaching Techniques for Children," led by Judy Adams. "Behavior Challenges in the Sunday School," led by Judy Adams.

Adult Christian Education, co-sponsored by Gospel Light. Rev. Rodney Toews will lead this one-session workshop.

Single Adult Leadership Training, led by Tom Konopinski. Three sessions—"People Helpers," "Divorce Recovery," and "Singles United."

Sponsored by the World Relief Board:

World relief, four sessions, each different.

Sponsored by the Woman's Missionary Society:

"Women and World Relief," one session, led by Ellen Clough.

Sponsored by the General Conference Worship Committee:

Two sessions, each different, led by Sherry Van Duyne, Leona Long, and Pat Grosenbacher.

Sponsored by the Brethren Publishing Company:

Overhead Projector Seminar, led by Emery Hurd, four sessions, each different.

Flowers needed

In order to enhance the appearance of the platform at General Conference with flowers, Executive Committee is offering an opportunity for individuals to make memorial contributions to a flower fund.

Acknowledgment of the gifts will be made in the Conference minutes—worded in the manner requested by the donors.

Gifts for the memorial flower fund should be sent to FLOWERS, 524 College Ave., Ashland, Ohio 44805, not later than **August 5, 1981.**

Checks should be made payable to *The Brethren Church.*

Missionary Board luncheon

Rev. Kenneth Solomon will be the speaker at a luncheon sponsored by the national Missionary Board at General Conference. The luncheon, for anyone with special missionary interest, will be at noon on Friday.

Rev. Solomon has served as a Brethren missionary in both Argentina and Colombia, South America. In June, he and his wife, Jeannette, terminated their missionary service in Medellin, Colombia, to enter a new area of ministry in the United States.

"They'll Know We Are Christians. . ."

Auxiliary Sessions

Laymen's Sessions

Rev. Rodney Thomas will present daily Bible studies to the Laymen at their 8:00 a.m. sessions Tuesday through Friday of Conference week. He will be taking his studies from the Gospel of John. Rev. Thomas is pastor of the Huntington, Indiana, Brethren Church.

In addition to hearing Rev. Thomas, the laymen will conduct elections, receive reports, and take care of other items of business.

WMS Sessions

"By Our Fruit" will be the theme of the Woman's Missionary Society sessions at General Conference. These sessions will be held each morning from 8:00 to 9:20.

Mrs. Jeannette Solomon, a Brethren missionary who has served both in Argentina and Colombia, South America, will be the daily devotional leader. She will base her devotions on the WMS theme text—John 15:4-16.

Special occasions throughout the week will include the Project Ingathering and the annual Thank Offering. Also, a WMS luncheon, open to all women, is planned for noon on Wednesday. Women from the Florida District will be in charge of the luncheon, and are preparing a delightful time of fellowship.

Ministerial Sessions

Dr. Richard Dobbins, head of Emerge Ministries, a Christian counseling center in Akron, Ohio, will be the daily speaker for the National Ministerial sessions at General Conference. He will speak on the theme "Strengthening Pastors and Pastoral Family Life."

Dr. Dobbins is known to most Brethren pastors from his two presentations at last year's Ministerial Association sessions. These messages were so well received that he was asked to return for four presentations this year.

In addition to hearing Dr. Dobbins, the Brethren ministers will receive new members, elect officers, and take care of association business. The main item of discussion in the business sessions will be a report of the National Ordination Study Committee.

Sisterhood and Brotherhood

Both Sisterhood and Brotherhood sessions are planned for the young people attending the BYC Convention in August.

Mr. Virgil Barnhart will be leading the Brotherhood sessions, and Mrs. Charlene Rowser will be in charge of the Sisterhood.

These sessions will be held each morning, Tuesday through Friday, at 8:00.

CHILDREN'S CONFERENCE

For the third year, children's sessions will be held during Conference for children who were in grades 1 through 6 during the past school year. This year's theme is based on the Ten Commandments and is entitled "Sir Oliver's Song." Morning and afternoon sessions are planned, from Tuesday through Friday.

The pre-registration fee for the program is $6.00. Registration at Conference will be $7.50. So fill out this coupon and mail it today.

Child's name: age school grade completed

_____ ____ _____

_____ ____ _____

Total registration fee enclosed: $ _____

Parents' name_____ Church_____

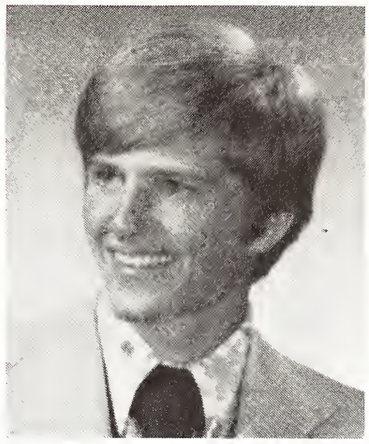
Address _____

Clip and mail to: **The Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805**

Gregg Brelsford to moderate BYC Convention

Mr. Gregg Brelsford, the BYC Moderator, will head up the BYC Convention, which will meet concurrently with the General Conference. Gregg will moderate the BYC business sessions, which will be held Tuesday, Wednesday, and Friday at 3:00 p.m. In addition, he will deliver the BYC Moderator's address to a combined session of adults and youth at 4:00 p.m. on Tuesday.

A member of the Park Street Brethren Church, the BYC Moderator is a student at the College of Wooster, where he has completed two years.



As BYC Moderator during the past year, Gregg has played an active role in the BYC program. This included attending most of the district conferences and writing a monthly "BYC Briefing" for **The Brethren Evangelist**.

BYC Convention Program

For highlights of this program, see page 2.

Monday
5:00 p.m.—Crusader alumni dinner
7:00 p.m.—Missionary Board service with Dr. Ralph Neighbour speaking
8:30 p.m.—BYC kick-off

Tuesday
8:00 a.m.—Sisterhood and Brotherhood sessions
—Advisors' session with Lynn Mercer
9:30 a.m.—General Conference Moderator's address by Rev. Brian Moore
10:30 a.m.—BYC inspirational session
1:30 p.m.—Workshop with Dr. Dale Stoffer
3:00 p.m.—Business session
4:00 p.m.—BYC Moderator's address by Gregg Brelsford
7:00 p.m.—Ashland College and Ashland Theological Seminary service
8:30 p.m.—Crusader Review followed by "Superfellowship"

Wednesday
8:00 a.m.—Sisterhood and Brotherhood sessions
—Advisors' session with Lynn Mercer
9:30 a.m.—Address by Dr. Ralph Neighbour
10:30 a.m.—BYC inspirational session
1:30 p.m.—Workshop with Dr. Dale Stoffer
3:00 p.m.—Business session
7:00 p.m.—WMS public service
8:30 p.m.—Movie, "The North Avenue Irregulars"

Thursday
8:00 a.m.—Sisterhood and Brotherhood sessions
—Advisors' session with Lynn Mercer
9:30 a.m.—Address by Dr. Ralph Neighbour
10:30 a.m.—BYC inspirational session
1:30 p.m.—Workshop with Dr. Dale Stoffer
3:00 p.m.—Recreation/crash time
5:00 p.m.—Ministerial Recruitment dinner
7:00 p.m.—Laymen's public service
8:30 p.m.—Youth Communion

Friday
8:00 a.m.—Sisterhood and Brotherhood sessions
—Advisors' session with Lynn Mercer
9:30 a.m.—Address by Dr. Ralph Neighbour
10:30 a.m.—BYC inspirational session
1:30 p.m.—Workshop with Dr. Dale Stoffer
3:00 p.m.—Business session
7:00 p.m.—Board of Christian Education service with Dr. Ralph Neighbour speaking
8:30 p.m.—"Honeytree" concert

"They'll Know We Are Christians..."



the salt shaker

by Alvin Shifflett

PERSEVERANCE

THE Australian bush bird (Mallee Fowl) is a very unusual creature. This bird, no larger than a turkey, was probably the world's first air conditioning engineer. Furthermore, the male of this species is a living example of perseverance.

This remarkable bird looks like a turkey and weighs about 3 1/2 pounds. Yet its eggs are nearly half the size of those of an ostrich. Sometimes the eggs weigh half a pound each. The female lays one of these eggs every four to eight days during the summer, or about thirty-five in a season. Therein is the problem for the male.

Six months before egg-laying time, the male bush bird constructs an incubator. He digs a hole ten feet deep, then scratches up leaves from an area of 5,000 square yards and stuffs it into the hole. He leaves a funnel-shaped opening to the hole, allowing rain water to flow in to dampen the organic matter. He knows that an incubator must have moisture.

Once the dry season comes, the male really gets to work. He turns the organic matter over again and again. Hot vapor pours from the hole as heat escapes. The hole must maintain a temperature of 91 degrees Fahrenheit, no more and no less.

At the appropriate time the male opens the mound for egg laying. He signals the female, who has been patiently waiting in the shade, and she comes to inspect the nest (or egg repository). If it doesn't meet her approval, she rejects it, goes back to the shade, and the males goes back to work.

This inspection and rejection may occur three or four times! Our male bush bird, however, is tireless in his effort. He will not take no for an answer. His motto seems to be, "I aim to please."

As soon as all is ready, the female lays an egg and then disappears for eight days. She only returns every eight days to lay another egg. Meanwhile our poor, unliberated male works himself featherless maintaining the egg chamber at exactly 91 degrees. If it varies more than one degree, his labor is in vain.

How does he know it's 91 degrees? He tastes it! Every few minutes he sticks his beak into the mound, withdraws some sand, and lets it trickle slowly out of his beak. You've heard of wine tasters. Our bush bird friend is a sand taster. His tongue acts as a thermometer. He has a built in 91 degree tongueometer!

Finally, the egg hatches. The baby bird craws up to the surface of the incubator, rolls down the mound slope, and seeks shelter from the sun in the nearby bushes. Usually the new baby never sees its parents. Yet in time, if it is a male bird, it will go through the same ordeal of constructing nests. Actually, the male spends most of his entire life maintaining a 91 degree incubator. He quietly and peaceably "keeps on keeping on."

"I submit to you that any bird capable of maintaining a cool head while laboring over a 91 degree oven is worthy of emulation."

We spend a lifetime maintaining a 72 degree temperature (68 degrees since the energy crisis), but not always so quietly and peaceably. For example, I know a man who painted his living room wall three times before it pleased his female companion. (All the tortures of the inquisition would not force me to reveal his name!) She'd come in and inspect the wall every so often. Finally, the color met her approval—just before *he* laid an egg!

I submit to you that any bird capable of maintaining a cool head while laboring over a 91 degree oven is worthy of emulation. We can all learn from this bird, especially since the slightest thing seems to ruffle our feathers. [†]

UPDATE

news from the Brethren Church

Daniel J. DeVeny ordained

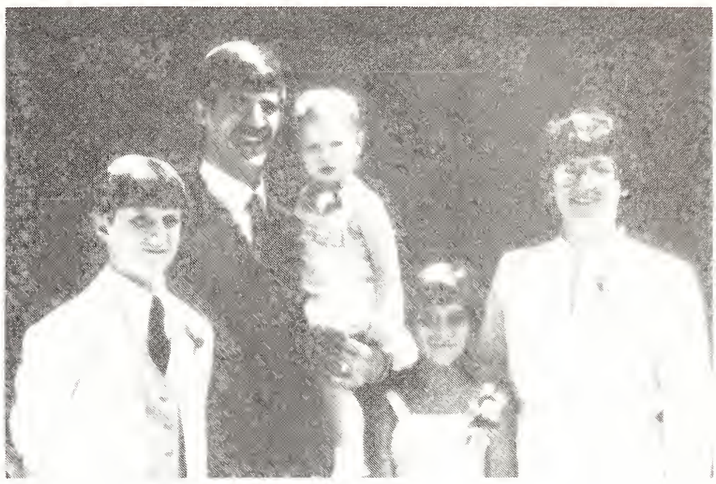
Ashland, Ohio — Daniel J. DeVeny was ordained into the gospel ministry on Sunday June 7. His ordination came one day after his graduation from Ashland Theological Seminary.

Dr. Jerry Flora, associate professor of Christian theology at the seminary, presented the ordination message (see pages 4-6 of this **Evangelist**). Nine other seminary faculty members also took part in the ordination service, which was held in the ATS Ronk Memorial Chapel.

Also participating in the service were Rev. Arden Gilmer, pastor of the Ashland Park Street Brethren Church, where Dan is a member, and Mr. Charles Beekley, moderator of Park Street Church.

The new Brethren minister is known to many Brethren people from his years as manager of The Carpenter's Shop in Ashland. But Dan has not always been a part of the Ashland community.

He was born October 19, 1946, in Waterloo, Iowa, the son of Mr. and Mrs. Richard DeVeny (now also of Ashland, Ohio). In Waterloo, he attended the First Brethren Church, which he joined in 1957.



From l. to r. Andy, Rev. Dan, Aubrey, Angie, and Ann DeVeny

In 1964 Dan was graduated from West High School in Waterloo, and from 1964 to 1966 he attended Northeast Missouri State College. During this time—on September 4, 1965—Dan married Ann Combs, formerly of Ottumwa, Iowa.

Faced with the draft, Dan joined the Army in 1967. He served two years in Okinawa and one year in Viet Nam.

Following his discharge from the Army, Dan attended the University of Northern Iowa for one year (1970-71), then entered the field of retail management. He eventually became the manager of several gift shops in Iowa and Illinois.

It was during this period—in 1973—that he committed himself to the Lord's work. This led to his coming to Ashland in 1975 to manage the Brethren Book Store, which became The Carpenter's Shop in June 1976.

While in Ashland, Dan completed his college education, receiving a bachelor of science in business administration degree from Ashland College in 1980. He also attended Ashland Theological Seminary (while continuing to manage The Carpenter's Shop), and received his master of divinity degree on June 6, as mentioned above.

On July 8, Dan, his wife Ann, and their three children—Andy (12), Angie (9), and Aubrey (20 months)—will travel to Ft. Gordon, Georgia, where Dan will begin active service as an Army chaplain.

WRC assists in delivering seed rice to Cambodia

St. Petersburg, Fla.—The World Relief Corporation played a key role in delivering seed rice to Cambodia for planting before the monsoon season began. This mission was part of an international effort to restore the country to self-sufficiency after the mass starvation of 1979-80.

Reg Reimer, director of WRC Southeast Asian operations in Bangkok, who supervised the joint World Relief/UNICEF rice seed delivery program, said the program involved shipping 2500 metric tons of seed rice to the port of Phnom Penh by sea from Bangkok, and distributing another 1300 metric tons to farmers who brought oxcarts to the Thailand-Cambodia border village of Nong Chan. World Relief staffers were in Phnom Penh and at the border monitoring the unloading of the rice and its distribution to the provinces.

The rice seed distribution is part of a $200 million United Nations relief program designed to ensure survival for Cambodia after devastation by years of war.

The Brethren Church, through WRC, is working like this regularly in 43 countries around the world.

update

Indiana conference hears Jerry Flora; conducts district business

Shipshewana, Ind. — Indiana Brethren churches held their 94th district conference at the Shipshewana Retreat Center June 11-13.

The conference spirit was marred by the disappearance earlier in the week of Moderator Richard Austin. (See article on page 23 concerning Rev. Austin's disappearance.) Rev. James Sluss, moderator-elect, ably led the conference in his absence.

The first half of the conference included three inspirational messages by Dr. Jerry Flora, professor of Christian theology at Ashland Theological Seminary. His talks dealt with the seemingly contradictory qualities of salvation as a "gift to be received as well as a task to be performed." Dr. Flora stressed that neither side can be taken alone, but the balance between the two has to be worked out by each believer. He examined his topic from the teachings of Jesus, the Old Testament, and the writings of Paul.

The conference banquet on Friday evening was followed by a Laymen/WMS-sponsored singspiration. The Conference Choir, under the direction of Sherry Van Duyne, presented several numbers as part of this service of song.

Rev. Austin's moderator's address, entitled "Jonah's Journey," was also presented Friday evening via tape recording, as it had been presented to the Peru congregation earlier. Manuscript copies were distributed to those in attendance.

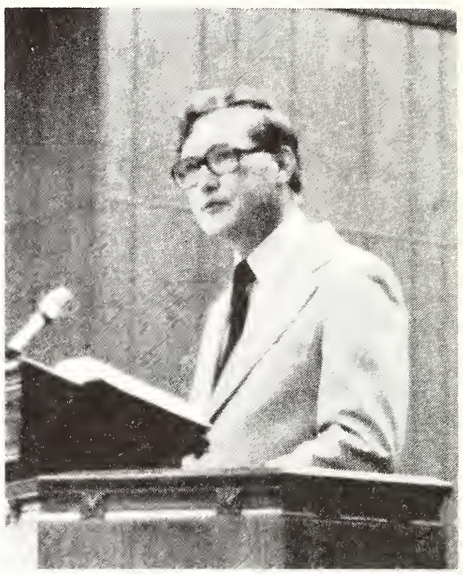
District business was conducted Saturday morning. Items generating the most discussion were several requests to increase district board apportionments and a motion instructing the Ministerial and Congregational Relations Board to formulate a policy concerning licensure, ordination, and continued service as pastors of individuals who have been divorced and remarried. All of these items were adopted.

In other action, the conference adopted new bylaws for itself; recognized the Brethren Church of Carmel as a new congregation; accepted a special two-year, $10.00 per member apportionment to pay off the Carmel parsonage; instructed the district executive committee to study the possibility of hiring a district administrator to coordinate all district functions; and commended Moderator-Elect Sluss for his leadership "under adverse and stressful conditions" in the absence of the moderator.

Rev. Alvin Shifflett, pastor of the Nappanee First Brethren Church, was elected moderator-elect for the coming year.

Delegates seated included 39 ministers, 4 ministers in absentia, and 172 lay men and women.

—Ron & Norma Waters



Dr. Jerry Flora (above) presented three inspirational messages to the conference. Below, in the new Shipshewana dining hall, conference-goers enjoy a meal.



West Alexandria honors graduates with all-night "bash"

West Alexandria, Ohio—The First Brethren Church of West Alexandria held an all night "bash" on May 22 in honor of graduating high school seniors Kris Moodie and Cy French.

To begin the evening, 71 people attended a banquet, held at Gearhart's Restaurant in New Lebanon. Following a delicious meal, a Christian movie, "Where Eagles Fly," was shown.

Then everyone changed clothes, boarded a bus, and rode to Kettering, Ohio, where they played minature golf for two hours. Then into the bus again and off to Germantown, Ohio, where they skated until 4:30 a.m.

The bus then took them back to West Alexandria, where breakfast was waiting at the First Brethren Church.

Berlin Brethren Church celebrates 100th anniversary

Berlin, Pa.—More than 350 members, former members, and friends of the congregation gathered to celebrate the 100th anniversary of the Berlin Brethren Church on Sunday morning, June 7.

Rev. Ralph Mills, who has been pastor of the congregation for the past 25 years, led the anniversary worship service and presented the meditation of the morning.

The Scripture text for the service was read by the only living former pastor of the congregation, Rev. Percy C. Miller. In his comments before reading the Scripture, Rev. Miller noted that his two sons were among the last three persons he baptized before leaving the Berlin Church. He also recognized in the audience the last Berlin member he baptized — Mrs. Kay (Sarver) Winfield. Mrs. Winfield is one of three former overseas missionaries to come from the Berlin congregation.

The morning prayer was offered by Rev. Ronald Ritchey. Rev. Ritchey is one of 11 sons of the Berlin Church who have become ordained ministers.

Another one of these ordained sons, Rev. D. C. White (97 years old), brought remarks during the service. In his remarks Rev. White noted that he was presenting several historical items to the church for its historical display case, which is to be dedicated soon. (It should also be added that despite his age, Rev. White taught a class during the Sunday school hour.)

Special music for the service was presented by Mr. Gary Mills (son of Rev. and Mrs. Mills), and by the junior and senior choirs under the direction of Norman Menhorn. The puppet team also gave a special presentation during the service.

Following the anniversary worship service, all gathered in the Berlin borough building for a catered anniversary meal. Nearly 400 shared in this dinner.

The program following the meal included greetings from special guests and former members, special music, and reflections and comments by members and friends present.

The special music was presented by two former members of the congregation—by Mrs. Emma Jean (Walker) Dillinger, and by Mrs. Barbara (Meyers) Kraft (who was joined for one number by her daughter, Kim).

Also during this program, Mr. Karl Hay, moderator of the Berlin congregation, presented Rev. Mills a check for $2,500 in recognition of his 25 years as pastor of the church. Mr. Hay noted that the congregation was presenting this gift to the Mills with the stipulation that they use it for traveling.

The Anniversary Service and Dinner on June 7 was one of a number of special events planned by the Berlin Brethren Church in celebration of its centennial year.

James Menninger to be A.C.'s new Director of Religious Affairs

Ashland, Ohio—Ashland College has announced the appointment of Mr. James J. Menninger to the position of Director of Religious Affairs and Campus Ministry. He will assume his new duties around August 1, 1981.

Menninger will succeed Mr. Jim Miller, who has served as interim Director of Religious Affairs since August 1980. Miller, who graduated from Ashland Theological Seminary in June, will become associate pastor of the Ashland Park Street Brethren Church on July 15th.

A 1975 graduate of Princeton University, Menninger is currently a student at Ashland Theological Seminary. He expects to complete his seminary training during the 1981-82 school year, in addition to carrying a full work load as Director of Religious Affairs.

From September 1975 to June 1976 Menninger served as youth minister at the Lincoln Park Baptist Church, Cincinnati, Ohio. In October 1976 he became youth minister of the Immanuel Baptist Church in Hamilton, Ohio. His responsibilities in this position included working on the associate staff with Inter-Varsity Christian Fellowship at Miami University. He has continued to serve with this church while a student at Ashland Theological Seminary.

That's a lot'a noodles

Flora, Ind. — Eighteen WMS women of the Flora First Brethren Church met together March 23rd and made 54 pounds of noodles.

According to Flora corresponding secretary June Musselman, they used 30 dozens of eggs, 60 pounds of flour, and six noodle makers.

The noodles were sacked and frozen, then later used at a food stand at the Old German Baptist Annual Conference, which was held June 6-10 near Flora.

Elizabeth Bitner is West Alexandria's Mother of the Year

West Alexandria, Ohio—Mrs. Clarence (Elizabeth) Bitner was chosen Mother of the Year at the West Alexandria First Brethren Church.

Mrs. Bitner is the mother of three sons and the grandmother of five children. Two of her sons are officers in the West Alexandria First Brethren Church. Son Robin is Sunday school superintendent, and son Tim is a trustee.

update

Meyersdale congregation celebrates 100th anniversary

Meyersdale, Pa.—The Main Street Brethren Church of Meyersdale celebrated its 100th anniversary as a Brethren congregation on Sunday, May 3, 1981.

The celebration included an anniversary worship service at 10:30 a.m., a carry-in dinner and fellowship time at noon, a musical celebration at 7:00 p.m., and a time of fellowship and refreshments following this service.

The Meyersdale Brethren Church was organized as a separate congregation from the Church of the Brethren in 1881. The original 26 members first met at what was known as Livengood's Hall, with Rev. Henry R. Holsinger the presiding elder.

The new congregation soon began constructing a house of worship, which was dedicated on November 6, 1881. A portion of this structure still remains as a part of the present Fisher & Sanner building in Meyersdale.

As the membership grew, the congregation decided a new meeting house would be needed. So in 1909 ground was broken, on July 25, 1909, the cornerstone was laid, and on March 13, 1910, the present church building was dedicated. Total cost of the property, building, and furnishings was $22,000, and as of the day of dedication this debt was totally paid.

The special speaker for the 100th anniversary worship service on May 3rd was Rev. W. St. Clair Benshoff, pastor of the Meyersdale congregation from 1948 to 1952, and currently pastor of the College Corner Brethren Church, Route 3, Wabash, Ind. Rev. Benshoff, along with his wife Pauline, was also featured in the evening musical celebration. Also participating in this service was a men's quartet from the Garrett, Pa., United Methodist Church.

The present pastor of the Main Street Brethren Church is Rev. Robert Payne. He has served the congregation since July 1977.

National Woman's Missionary Society to publish calendar

Ashland, Ohio—The National Woman's Missionary Society is compiling and publishing a calendar covering the months of September 1981 through August 1982.

The calendar will have as its theme "By Our Fruits," based on John 15:4. Its purpose is to encourage individuals to grow in their relationship to God and to bear fruit by sharing in the lives of others.

Each month of the calendar will have a separate topic related to the theme. A short thought on the topic will be followed by suggestions for sharing with and caring for others. A framable verse for the month will be printed in Old English calligraphy.

The calendar portion will include weekly Bible readings, short quips, suggested activities, and Brethren missionaries' birthdays.

Writers for the calendar are Mrs. Judi Gentle, Mrs. Trudy Kerner, Mrs. Norma Waters, and Mrs. Kitty Winfield, with Miss Margaret Ronk doing the calligraphy.

A sample calendar will be sent to each WMS society in mid-July. Calendars will be available for purchase at General Conference.

Even though published by the WMS, the calendars are not only for WMS women. They will be an excellent aid for all who desire to grow spiritually and to reach out to those around them.

Ashland College receives grant to sponsor lecture series

Ashland, Ohio—Ashland College has been awarded a $25,000 grant from the Dr. Scholl Foundation through the Association of Private Enterprise Education to sponsor a series of six lectures on the future of private enterprise. Ashland is one of 10 institutions awarded such a grant.

Six leading figures in the field of economics will deliver the lectures in the series, to be entitled "People Power and Private Enterprise." The lectures will be presented during the 1981-82 academic year.

One of the objectives of the lecture series is to generate support for centers for the study of private enterprise. Ashland is one of more than 40 U.S. colleges and universities to have such a center.

The Dr. Scholl Foundation is a private foundation headquartered in Chicago.

Indiana youth hold district conference

Shipshewana, Ind.—Approximately 50 young people attended the Indiana District Youth Conference held June 5-7 at the Shipshewana Retreat Center.

Rev. Kenneth Hunn, pastor of the Warsaw Brethren Church, led three seminars on the national BYC theme, ". . . By Our Love." On Saturday evening the youth participated in a Communion service led by Rev. Stephen Barber, a tentmaker in the new Brethren Church at Carmel, Ind. Rev. Gregg Brelsford, the national BYC moderator, presented the message at the worship service on Sunday.

Other activities during the conference included a business session, a Bible quiz competition, a concert, a film, two campfire services, and recreation.

Pastor of Peru Brethren Church is missing

Ashland, Ohio—Rev. Richard Austin, pastor of the Peru First Brethren Church, disappeared unexpectedly on June 8. The circumstances of his disappearance were still unknown at press time.

Rev. Austin was scheduled to serve as moderator of the Indiana District Conference June 11-13 and as director of the senior high camp the next week at Shipshewana. He left Peru Monday afternoon, June 8, to do some fishing in northern Indiana before going on to Shipshewana to make final preparations for the conference. He was to have arrived at Shipshewana sometime Tuesday or Wednesday.

When he did not arrive, the State Police were called in. As yet, they have no clues as to his whereabouts.

Rev. Austin has been pastor of the Peru church since 1975. During that time, average morning worship attendance has grown from 65 to 191.

Please pray that he may soon be returned safely to his wife Corine, their children, and his congregation.

—Ron Waters

Nine Brethren receive degrees at ATS graduation

Ashland, Ohio—Ashland Theological Seminary awarded a total of 90 degrees at graduation exercises held Saturday, June 6. Among those receiving degrees were Kenneth S. Kantzer, editor of *Christianity Today* magazine, and nine members of the Brethren Church.

Kantzer, a 1938 graduate of Ashland College, received an honorary doctor of divinity degree from the seminary. He also delivered the commencement address. His message, entitled "Has the Church Had It," will appear in the August issue of the **Evangelist**.

The nine Brethren students who received degrees are as follows:

Daniel J. DeVeny received the master of divinity degree with a major in pastoral psychology and counseling. A member of the Ashland Park Street Brethren Church, Dan will begin active service July 15 as an Army chaplain.

Jerry L. Fike is also a member of the Ashland Park Street Brethren Church. He was awarded the master of arts degree.

Elaine H. Hensley, a member of the Mt. Olive Brethren Church, near McGaheysville, Va., was granted the master of arts degree with a major in pastoral psychology and counseling.

Kenneth D. Hyland, who recently joined the Ashland Park Street Brethren Church, received the master of divinity degree. He is currently serving as pastor of the Trinity United Methodist Church near Ashland, Ohio.

Susan White Hyland, who received a master of arts degree from ATS in 1979, was this year awarded the master of divinity degree. She, also, is a member of the Ashland Park Street Brethren Church.

James C. Koontz, a member of the Wayne Heights Brethren Church in Waynesboro, Pa., was granted the master of divinity degree. On August 1 he will begin serving the Sarasota, Fla., First Brethren Church as assistant pastor.

Lynn W. Mercer, a member of the North Georgetown, Ohio, Brethren Church, also received the master of divinity degree. He will begin serving the new Lebanon, Ohio, Brethren Church as assistant pastor in mid-July.

James P. Miller likewise received the master of divinity degree. A member of the Johnstown, Pa. Second Brethren Church, he will become associate pastor of the Ashland Park Street Brethren Church on July 15.

James C. Vandermark was awarded both the master of arts degree and the master of divinity degree with a major in pastoral psychology and counseling. He is a member of the Ardmore First Brethren Church, South Bend, Ind.

Family retreat planned for Labor Day weekend

Shipshewana, Ind.—The annual Labor Day Weekend Family Retreat is scheduled for the Shipshewana Retreat Center September 4-7.

Dr. Charles Munson, acting dean of Ashland Theological Seminary, will be the keynote speaker. He will focus his four presentations on family relationships. A fifth session will be an informal panel discussion between parents and children.

Both organized activities and free time are scheduled for the weekend, beginning with a Friday night campfire. Simultaneous sessions are planned for adults, youth, and children. Babysitting will be available.

Other highlights include a Saturday evening carry-in supper and a Sunday night talent show.

The all-inclusive fee per family is $47.00. It includes housing in the dormitory and all meals except the Saturday evening carry-in supper. Campers will pay the same fee, but will be asked to provide their own breakfast.

Prospective participants are encouraged to pre-register by sending names, address, number of rooms needed, and $5.00 of the registration fee to Family Retreat, Shipshewana Retreat Center, Rt. 2, Box 156, Shipshewana, Indiana 46565.

update

"Puppeteens" provides N. Liberty youth with opportunity for ministry

North Liberty, Ind. — The North Liberty First Brethren Church has an exciting, developing ministry known as the "Puppeteens." As the name suggests, this is a puppet ministry of the teen-age young people of the church.

The group was formed in February 1980 as part of the Family Night program of the North Liberty Church.* It began with leaders Doug and Gayle Liggett and three young people.

The aim of this group was to develop a puppet ministry, and their goal was to eventually "go on the road"—take their puppet programs to other churches or groups interested in such presentations.

To get started, a puppet stage was built, curtains for the stage were sewn, and, of course, puppets were purchased. Then the first presentation was given as part of the Sunday morning worship service on July 4, 1980.

This presentation received rave reviews from the congregation. As a result of this encouragement, the Puppeteens began to grow, both in new members added to the group and in new puppets.

Another presentation was given in November. Then the group undertook a major challenge—to present a 35-minute puppet musical entitled "Twinkle, Twinkle, Little Star" for Christmas.

But this was not accomplished without overcoming some problems. The greatest of these was getting the proper pre-recorded cassette to go with the musical. The first one received was in Spanish! This had to be returned and exchanged for one in English.

Despite this delay, however, the Puppeteens gave an excellent presentation. It should also be noted that many of the puppets for this musical were made by the youth themselves.

This was also the first program the Puppeteens took "on the road." In getting ready for this presentation, the group had received much help with sewing costumes for the puppets from Mrs. Edna King. But when the program was presented, Mrs. King was recovering from a broken leg and could not attend. Therefore, the youth packed up their stage, sound system, and equipment and took the program to her home. It was their way of showing their appreciation for the hours of work she had spent helping to costume the puppets.

With a successful Christmas program behind them, the Puppeteens began planning their Easter presentation. This would be a 50-minute puppet musical entitled "His Fleece Was White As Snow," by Dan Barker. Once again the young people put in much hard work preparing for this musical, and it likewise proved to be a great success.

This program was also taken on the road. The Puppeteens were invited to share it at the South Bend First Brethren Church and at the County Line Brethren Church. This afforded these young people an opportunity to visit other churches and to minister to others, which is one of the goals of the youth ministries of the North Liberty First Brethren Church.

As the puppet ministry continues to grow, the Lord continues to bless. The original three participants have now become seven—Tish Blake, Debbie Bragg, Trenna Renz, Brian Harris, Matt Helminger, Kara DePoy, and John Lauderback.

Not only has the Lord blessed the group with growth in members, but he has blessed them in other ways as well. During the Easter presentation it became obvious that the group's sound system needed to be replaced. Knowing this need, Mr. Jeff Figg donated a new stereo receiver and a cassette deck. This new equipment, plus new speakers that the youth themselves purchased, will solve the sound equipment needs for a long time.

Others have come forth with help as well. Mrs. Ila Dreessen wrote the sketch that was used to honor the mothers on Mother's Day. Ron and Sharon Renz have graciously given their van to be used in the group's travel. And the First Brethren Church family has given the group their prayer support.

The growth of this group has been exciting. But even more exciting is the way the Puppeteens have been able to minister for the Lord and the way He has blessed them in return.

—Rev. William Brady
Pastor, North Liberty

An article about Family Night at the North Liberty First Brethren Church appeared in the January 1981* *Evangelist.***

Laymen to sponsor mini-mission tour to Pasadena and Tijuana

Russiaville, Ind.—The National Laymen's Organization of the Brethren Church is sponsoring a Mini-Mission Tour to Southern California and Tijuana, Mexico, from December 28, 1981, to January 4, 1982.

Tour members will visit Brethren mission work in Tijuana and the Brethren Hispanic Church in Pasadena, California. They will also be in Pasadena for the Rose Parade.

Cost of the tour will be about $600 from Indianapolis, Indiana, or Dayton, Ohio (a little more from Cleveland, Ohio; Washington, D.C.; or Sarasota, Fla.).

Brethren desiring more information about the tour can contact Mr. James Payne, Route 3, Box 61, Russiaville, IN 46979.

Biblical plants flourish in "The Gardens of Israel"

by Joel Epstein

Neot Kedumim, Israel—The biblical patriarchs, the world's first ecologists, counted their wealth with carob seeds and air-conditioned their tents with tamarisk trees.

So says Helen Frenkley, who, as part of a unique team of modern day ecologists, is growing all the plants mentioned in the Bible and Talmudic literature in a garden network halfway between Tel Aviv and Jerusalem.

At Neot Kedumim, or "The Gardens of Israel," grow those exotic plants people have read about in the Bible but have never seen—balm and ladanum, hyssop and caper. The gardens are still being planted and won't be open to the public for one and one half years, but they are already a focus of interest for Jews and for Christian scholars.

"The Bible is a chronicle of the Jews' love and care for the land of Israel," says Miss Frenkley, director of Neot Kedumim. For her, the Bible is not only a book of morality and history, but also a practical guide on how to plant a field or build a terrace.

"Here we are growing a vineyard exactly according to the description of the Prophet Isaiah," she says, standing atop one of the hills in the 500-acre garden. "First we had to bring in thousands of tons of soil and then we were able to follow the words of Isaiah in chapter 5 and build terraces, plant grapevine cuttings, and cover the terrace walls with small prickly bushes to keep the gazelles from entering the vineyard and eating the young grape leaves."

Miss Frenkley, 36, knew nothing of agriculture and little about the Bible when she first met the founder and director general of Neot Kedumim in New York in 1969. "A friend of mine introduced me to Nogah Hareuveni, who muttered something about researching 'Jewish flowers.' It sounded crazy, but I decided to help him out for a month before finding a 'real' job. The concepts I learned fascinated me, and when I returned to Israel in 1973, it was clear that Neot Kedumim was to be my life's work.

Since then she has become steeped in the rich body of plant lore, metaphor, and symbolism of the Bible and knowledgeable in the ecological awareness which permeated the lives and words of the patriarchs and prophets.

"These carob seeds were the smallest biblical weight, and the English word 'carat' comes from the Hebrew name for the carob seed, *gera*," she says, standing beside a leafy tree that produces the fruit that is also called "St. John's Bread." "They have the peculiar characteristic that they are all almost identical in weight to the standard jeweler's measure, about .0069 of an ounce." To illustrate the fact, she once took carob seeds to a New York jeweler to be weighed. "They weighed exactly 7.0001 carats, and not one of the seeds varied from the norm by more than one-thousandth of a carat."

Not far from the carob is a grove of tamarisk saplings, the kind of tree that the Patriarch Abraham planted at Beer-sheba (Gen. 21:33). "The leaves of the tamarisk exude salt," she explains. "The salt absorbs the moisture in the night air and releases it in the heat of the day. Since the major climatic problem in a desert like the Negev is dryness, adding moisture to the air cools and humidifies, significantly lowering the temperature."

The Neot Kedumim team of workers had to move tons of earth to build irrigation reservoirs and then bring that soil to the many barren slopes. "Thousands of years of neglect and erosion left these once fertile hills denuded of all plants and with little or no soil," she says. "We hauled soil back up the hills and rebuilt the stone terraces using the remnants of 3,000-year-old terraces as blueprints."

At one point they came across a deep stone cistern, perched on the shoulder of a hill. "The terrain had been changed by erosion," she said. "When we recontoured the land, the water from the first winter rains funneled down into the mouth of the cistern as it had done thousands of years ago, and the cistern refilled. We use it today."

—HOLYLANDFEATURES

Denver congregation raises more than quarter-million to aid refugees

Monrovia, Calif. — Calvary Temple, an independent Denver church, has raised more than $250,000 to aid Somalian refugees. In a laymen-led campaign, the church contributed the funds for relief efforts of World Vision at the Las Dure refugee camp in northwest Somalia.

Charles Blair, senior pastor of the 5000-member church, presented the check for Somalia relief to World Vision Executive Director Ted W. Engstrom recently. Engstrom said the gift was the largest single contribution by a church in the 31-year history of the Christian aid agency.

A focused effort by the church, through congregational programs and television and mail appeals, resulted in the large gift for the Somalia outreach. The Calvary Temple gift will be part of the $1.7 million Somalia relief program World Vision has budgeted for 1981.

update

Goldenaires

Elmer and Geraldine Tetzlaff, 50th, June 27. Members of the South Bend First Brethren Church.

William and Ruth Meinke, 67th, June 24. Members of the South Bend First Brethren Church.

Mr. and Mrs. Don Leckey, 54th, June 21. Members of the Vinco Brethren Church.

Chester and Opal More, 55th, June 20. Members of the South Bend First Brethren Church.

Kermit and Emma Hoard. 51st, June 12. Members of the Waterloo First Brethren Church.

Mr. and Mrs. George A. Leidy, 58th, June 12. Members of the Vinco Brethren Church.

George and Wilma Bunn, 52nd, June 7. Members of the Waterloo First Brethren Church.

Mr. and Mrs. Charles E. Ford, 57th, June 6. Members of the Vinco Brethren Church.

Harvey and Laura DeFrees, 50th, June 6. Members of the Nappanee First Brethren Church.

Weddings

Peggy Waters to **Ronald Hoskins**, June 27, at the Waterloo First Brethren Church; Ronald L. Waters, pastor and father of the bride, officiating, assisted by Ronald W. Waters, brother of the bride. Members of the Waterloo First Brethren Church.

Dawn Ellis to **Garry Courtney**, June 27, at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Denise Mishler to **Kerry Scott**, June 20, at the Jefferson Brethren Church; Jack Oxenrider, pastor, officiating, assisted by Alvin Shifflett, pastor of the bride. Bride a member of the Nappanee First Brethren Church; groom a member of the Warsaw First Brethren Church.

Susan Elizabeth Crowe to **Lynn Wilfred Mercer**, June 13, in Worcester, Mass. Groom a member of the North Georgetown Brethren Church.

Elsa Sheppard to **Larry Arnett**, June 6, at the Bryan First Brethren Church; Marlin L. McCann, pastor, officiating. Members of the Bryan First Brethren Church.

Ritha Hesketh to **Bob McLaughlin**, May 30, at the Pleasant View Brethren Church. Michael Gleason, pastor, officiating. Members of the Pleasant View Brethren Church.

Membership Growth

Meyersdale (Main Street): 4 by transfer
Ardmore: 1 by baptism, 1 by transfer
Sarasota: 2 by baptism, 2 by transfer
New Paris: 1 by baptism, 2 by transfer

In Memory

Ralph McCloughan, 70, June 22. Member for 38 years of the Elkhart First Brethren Church.

Mary Werner, 96, June 11. Life-long member of the Berlin Brethren Church. Services by Ralph E. Mills, pastor.

Esther Black, 80, June 8. Charter member of the Sarasota First Brethren Church. Services by J.D. Hamel, pastor.

Glenn Lehman, Sr., 69, May 23. Member for 23 years of the Washington, D.C., Brethren Church. Services by Archie Nevins, pastor.

Paul C. Mackall, 39, May 19. Member of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

David Rosensteel, April 5. Member for 58 years of the Pleasant View Brethren Church. Services by Michael Gleason, pastor, and two other area ministers.

Calendar of Events

JULY
9-11 Central District Conference at Waterloo, Iowa
23-25 Pennsylvania District Conference at Camp Peniel
23-25 Southeast District Conference at Bridgewater College

AUGUST
10 Executive Committee Meeting at Brethren Publishing Company, Ashland, Ohio
10-14 General Conference at Ashland

SEPTEMBER—**Publications emphasis month**
25-26 Executive Committee meeting at Park Street Church, Ashland, Ohio

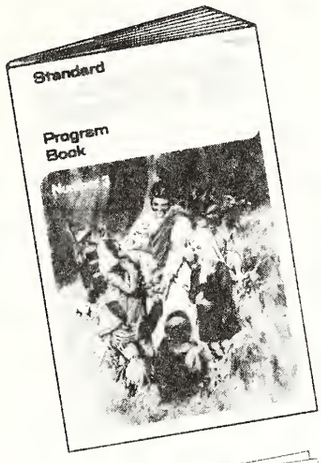
OCTOBER—**Ashland College emphasis month**
8-10 Midwest District Conference at Cheyenne, Wyoming

Six profess faith at Nimitz crewman's funeral

New Albany, Ohio (EP)—When a plane crashed on the deck of the aircraft carrier Nimitz in May, the news media gave the event full coverage. But little has been said about one result of this tragedy. This is the profession of faith by six persons who attended the funeral for Ronald Lee Wildermuth, 19, a crewman who was killed in the crash.

Wildermuth's family asked for an evangelistic emphasis along with the normal funeral service. An invitation was given and six persons indicated they wished to receive Christ. Wildermuth made his own profession of faith nearly two years ago.

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1156, Bible-times Family
1170, The Christ
1171, Boy Jesus in Temple
1172, Good Shepherd
1173, Jesus and Boy With Lamb
1174, Jesus Blesses Children
1175, Jesus and Children
1180, Jesus Teaching
6612, Jesus, the Shepherd

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2. Prepayment is encouraged to save you time.
3. Rates for all persons 12 years or older:
 $8.95 per night per person—**single occupancy**.
 $6.45 per night per person—**double occupancy**.
 Children under 12 years old may stay in a room with adults free of charge if a total of $12.90 per night is being received for the room (only two sets of linen will be supplied).
4. Penalty for failure to pre-register by August 5 is $5.00.
5. A key deposit of $15.00 per key is required. This deposit will be refunded upon the return of the key.
6. Groups desiring adjoining rooms must send their reservations together in one envelope. Also, to assure roommates, both reservations should be sent in one envelope.
7. Youth reservations must be sent at the same time as their adult sponsors to assure adjoining rooms. One adult may only sponsor six youth at one time.
8. Confirmations will not be sent, as time and cost prohibit it.
9. Those with special room requests should register early; state the reason for your request on your pre-registration form. (Note: first received, first honored.)
10. Room registration will take place in the lobby of the Convocation Center. Hours: Sunday, August 9: 2 p.m.—Midnight
 Monday, August 10: 10 a.m.—Midnight
 No registration will be accepted at other than assigned times.
11. There will be express check-in for all who have prepaid their registrations (including key deposit).

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REGISTRATION REQUEST

PLEASE: Only one person per form. Each person must submit a separate request. This includes children staying in their parents' room. Make additional copies of this form, as needed. Thank you

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Circle age bracket: 0-11 years 12-17 years 18 or older

Circle one: Male Female

Circle occupancy desired: Single Double

Circle the nights you are staying: S M T W Th F

Roommate preference (Give his or her name) _____

Room location preference _____

If a member of the Youth Convention, sponsor's name _____

Calculate your cost:

No. of Nights x Rate/Night

_____ x _____ _____

Key needed? _____ $15.00 deposit each _____

Amount enclosed for pre-registration: _____

If full payment accompanies your registration, go to express check-in upon arrival.

Mail your check or money order by August 5 to:
General Conference Housing, 524 College Ave., Ashland, Ohio 44805

The Brethren
Evangelist
August 1981



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Has the Church Had IT?



the salt shaker

by Alvin Shifflett

To Resist or To Surrender

TO resist or to surrender is an interesting and perplexing dilemma, which all of us must face from time to time. It may astonish some of you that I even take the time to write about the subject, since my educational training is from a historic peace background. One must be quick to realize, however, that the student is not always like his professors. The person who does not think for himself has not really begun to think, in my humble opinion.

Whether it be a farmer selling a cow at the fair, two learned theologians discussing doctrine, or diplomats negotiating peace or war, there are always two sides, two convictions, and, in the last analysis, two wills that confront each other.

I am not suggesting that the subject in question is unimportant. What I am suggesting is, the more serious the issue, the greater the passion of those involved in the discussion.

I have seen theologians go at it "tooth and nail" over doctrinal points which, in my opinion, had nothing whatsoever to do with living the Christian life. I have seen clerk and customer wage verbal war over a difference of a few pennies, which wasn't worth the verbosity exhausted—or the monies expended for a blood pressure test. I have seen arguments in the street over a fender bender which led to wild threats bordering on the primitive. It reinforced my belief that but for the grace of God we are all savages!

Whatever the issue, there are always two sides, two convictions, and two wills that confront each other.

My conclusion to all this is as follows: it is not always the strong who win, as one might imagine. Neither is it always those whose argument is the most reasonable. It is a well-known fact that little dogs bark much more than big ones and sometimes scare off intruders by noise alone.

In the social life of monkeys, there is a certain degree of harmony as long as one of the old monkeys maintains sufficient authority that no other monkey dare oppose him. The instant he is obliged to step down before another's challenge, however, a period of instability sets in throughout the colony. This instability dissipates only when one of the males succeeds in establishing his mastery.

The crux of the problem is often pride—not "What is right?" but "How will I look before my peers?"

But even among monkeys, it is doubtful that mastery is due solely to sheer physical strength. Most of the fight involves bluffing, i.e., making loud noises and exhibiting self-confidence and courage! Is it any different with humans?

The strong are not always pitted against the weak. Sometimes they find themselves against one another. Then it becomes not so much a matter of logic as of passion. To resist or to surrender becomes a monumental problem. And I suggest that the crisis is not wit and logic, but pride. It is not so much "What is right?" as it is "How will I look before my peers?" Therein is the crux of the problem.

And, whether we admit it or not, it's a spiritual problem. There may be times when the door is closed and we are obliged to step away from it. Then again, there may be times when the door is closed and we are obliged to kick it in. The human dilemma is knowing when to do which, for if we stand and kick when God wants us to walk away, we could break our foot! [†]

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Cover

Does this dilapidated, neglected building represent the status of the church today? Some would have us think so. But Dr. Kenneth S. Kantzer takes a different view in the article that begins on page 4.

drawing by Steve Huber
design by Howard Mack

Vol. 103, No. 8 **August 1981**

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Some contemporary Christian spokesmen think the church is dying. Is this true? Dr. Kenneth S. Kantzer doesn't think so, and tells us why.

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Has the Church Had It?

by Dr. Kenneth Kantzer



SYDNEY AHLSTROM, chairman of the Department of Church History at Yale University, warns evangelicals that America has come to the end of a 400-year cycle dominated by evangelical Puritanism. I personally think that the judgment of the good professor has been warped by sitting around New Haven too long, but he has plenty of support.

In agonizing sorrow, Leland Hines, who claims to be an evangelical, laments, "Evangelicalism is a dying movement. It is very sick and dying of old age."

This is not isolated sentiment. Alas, the same cynicism and pessimism about the future sounds from every quarter. "The church has had it" is a familiar refrain. If contemporary crepe hangers had their way, the church would have died, been buried, and clean forgotten a long time ago. Charles Fielding in *Theological Education* says:

> *Things once uttered only in dark corners at clerical gatherings, heard only at seminary bull sessions, or spoken by laymen out of clerical earshot, are now announced in the headlines of the secular press and discussed openly in the assemblies of the churches. Ministers announce that they are bored with the trivia of local church life and leave it. Their wives rebel at life in a goldfish bowl where their unpaid daily performance is observed by too many censorious onlookers. Writers and speakers articulate a common feeling that the con-*

Dr. Kantzer is editor of Christianity Today *magazine. This message was presented by Dr. Kantzer at the Ashland Theological Seminary graduation exercises on July 6, 1981.*

ventional local church is irrelevant to modern needs. It has become a devouring monster to be supported rather than a sign of God's reconciling presence or a place of service to men. . . . Why then, it is asked, try to administer an institution . . . whose fellowship is constituted more by zoning regulations than by common allegiance to Christ and a desire to serve the community in His name?

Diapered saints

One minister laments: "The most difficult battle we will ever face is getting the diapered saints out of the church house into the hot war with secularism. The church is so neurotically afraid of clashing swords with blasé materialism that it sucks its thumb, curls up in its Linus blanket of warm security, and hides its head and heart in a church house."

Another prominent voice adds to the literature of contemporary ecclesiastical muckrakers: "The church has succeeded in pulling Christians out of the world—out of society—out of community and civic affairs. So often it is a little island of irrelevant piety surrounded by an ocean of need."

A Christian student writes: "I explode because I don't feel I want to identify myself with the church. Perhaps that is my biggest reason for not going into the ministry. As I look at the world situation, I wonder if it is even worth giving one's life to the church anymore. I now find that those who think, make the mission field or ministry the last thing on their agenda of possible vocations."

This I cannot buy. I repudiate this ecclesiastical garbage with all my soul. I cast my lot with Elton Trueblood, who in his volume, *The Incendiary Fellowship*, comments:

The hardest problem of Christianity is the problem of the church. We cannot live without it, and we cannot live with it. . . . However bad the church may be in practice, it is the necessary vehicle for Christ's penetration of the world. However much it may at times become adulterated, the church is now, as always, the only saving salt we have in this world. The intelligent plan, then, is never to abandon the church for then we have lost it all. Instead, rather, we must find some way of restoring the salt to greater purity and thus to more effective preserving quality and, if possible, though this is not so necessary as the other, to better savor to our palate. . . . When a Christian expresses sadness about the church, it is always the sadness of a lover.

America, we need to be reminded, has never been a Christian nation. At the time of the Revolution, less than ten percent of the colonial population belonged to any religious organization—Protestant, Catholic, or Jewish. Robert Baird, in his classic work, *Religion in America*, written at the middle of the 19th century, described in glowing terms the church of his day. Nine out of ten churches, he declared, are soundly evangelical, where the gospel is preached and men and women are invited to the savior. The church is divided into just two camps—the Calvinists and the Arminians: but both branches of American Christendom uphold the Deity of Christ, salvation by personal faith in Christ, and an ethic that grows out of Holy Scripture. American Christianity, he argued, "is a religion based on the Bible, the whole Bible, and nothing but the Bible."

We look back with nostalgia, almost envy, upon this near-idyllic description of the church in 1850. But only twenty percent of the American people belonged to any church during this period, and throughout the entire 19th century, the percentage of church members in the United States never came close to half the total populace.

Today ninety percent of the American people identify themselves as favoring Christianity. Seventy percent of the populace are members of a church. Three-fourths explicitly affirm Jesus Christ to be the divine Son of God. Nearly half claim to be born again and have undergone a conversion experience which involved Jesus Christ and which they still regard as very important to them. Approximately one third confess Jesus Christ as their savior from sin and their only hope for heaven. One quarter hold the Bible to be the word of God and reckon that it contains no mistakes.

George Gallup, Jr., the most revered of modern prophets, only confirms *Time* and *Newsweek*, those infallible and inerrant analysts of all that is American, in assuring us that forty percent of the American people are evangelicals. Conservative churches, so he documents, are growing. And this is no momentary fad. It represents a long-term, worldwide movement.

No reason for despair

The evangelical does not despair at today's pessimism. Nor does he base his hope on the predictions of Gallup and *Time*. Our hope is in the living God and in His Christ, who said: "I will build my church; and the gates of hell shall not prevail against it." This church, despised and reviled on every hand, belongs to God. He has promised to protect it against every enemy. Even the forces of all hell cannot destroy it or hold out against it. I would rather be stricken dead than be found fighting the church of Jesus Christ, which He (out of His infinite love) purchased with His own precious blood and promised to preserve forever. This helpless, confused, bigoted, sin-ridden, even at

times repulsive institution Jesus Christ not only established, but He also promised that He would stand behind it, protect it, and preserve it against all its foes to the very end of time.

Our greatest danger

Today evangelicalism is the only force in western Christendom with vigor and set of mind to conquer the problems of modern man. Our greatest danger is lack of faith. The fundamental weakness of university and college students graduating in today's world is just this: Nothing is really worth living and dying for. They think the job market is sluggish, or that college graduates are getting a bad break, or that the real problem is the energy shortage, or our lack of oil, or inflation, or the balance of trade, or the budget, or labor unions, or management, or any irritation of the moment. The root problem in the free world is that we have lost confidence in the future. The real problem is loss of faith. But as an evangelical, this is your greatest strength. Treasure it.

We evangelicals must cast aside our ghetto complex and advance actively into the contemporary battle for the minds of men and women. Evangelicals must stop being reactors. For two generations we have been Green Berets furiously waging a rear-guard mission to search and destroy and thus slow down the advance of the enemy. We must reverse this role if we are to gain an effective strategy for our day. We must stop conceiving of ourselves as embattled guerillas on the defensive. We must see ourselves primarily as heralds and persuaders and we must learn to think biblically and creatively.

Evangelicals must move back into the main stream of our culture. We evangelicals have an immense heritage. It is ours not to keep and to hoard nor to despise and to squander. It is ours, rather, by the grace of God to give and to share. Evangelicals must go back again to the marketplace of human society.



Dr. Kantzer (left), the author of this article, was presented an honorary doctor of divinity degree by Ashland Theological Seminary on July 6, 1981.

Now especially to those who are under twenty-five, I challenge you, do you have faith to believe that Jesus Christ loves the church? Not some imaginary church that Jesus Christ never founded. Not some church that is the kind of church that you and I would like it to be. But rather the church around the corner—the church that confesses the name of Jesus Christ, pays its allegiance to Him, and thus, in spite of all its manifest flaws, is a part, at least for the moment, of that church which He founded and preserves and promises to protect against all its foes for all time. Do you have faith to believe that Jesus Christ loves that church? That He identifies Himself with it? That He will use it for His own glory? And bless it? And ultimately that He will perfect that church and make it into the glorious church which He has promised?

I confess I cannot . . . unless I love that church. It takes the powerful alchemy of love to believe that God, even God can take that church and bring to it all these promises. And I cannot love that church unless I know Jesus Christ as Peter did. "Thou art the Christ, the Son of the Living God." And the Lord responded, "I will build my church; and the gates of hell shall not prevail against it."

Jesus gives the church worth

Of course, the church is worth serving and saving, not because of what the church is. The church is worth saving because of who Jesus Christ is and of the relationship which that church bears to Him. I see the faults of the church. Who knows the faults of the church better than I do? I have spent all of my adult life in the church. I know church politicians who would rather hold office than be right. I know adulterous preachers who have sold their souls for a bit of sex. I know self-righteous church elders who strain out a gnat and swallow a camel. I know the lazy Christians for whom Christianity is just cheap fire insurance.

Someone has said (with more truth than humor): "The church is like Noah's ark. If it were not for the storm outside it, I couldn't stand the stench inside it!" Or better, and truer to my own convictions, I would have given up on Christianity and the church a long time ago if it were not for Jesus Christ, the Lord of the church. I know the church and its faults and failures all too well. But I also know Jesus Christ. I've committed myself —body and soul, ultimately and irretrievably —to Jesus Christ as my Lord and Savior. I know what the church is in His plan and in His love. I, therefore, dare not spurn the church. To spurn Christ's church is to spurn God.

Now I address myself to those of you who are over twenty-five and who tend to identify with the establishment. Do we, as a part of the establishment, dare to be self-critical? Are we willing to scrutinize the church honestly in the light of the word of God and to correct it in accordance with that divine standard? Or are we finding ourselves slipping into the position of the Pharisees in Christ's day—those against whom our Lord spoke the harshest words to be found anywhere in the Gospels? And why did He rebuke the Pharisees so sternly? Just because the Pharisees in their self-righteousness refused to be self-critical; and refusing to be self-critical, they never made the first step to see that they had needs. If we don't recognize our needs, we never apply to the remedy for our needs. The man who is not searching, the man who doesn't see the needs of his own soul, is the man who is really lost—unreachably lost.

Judgment must begin with us

Judgment, Scripture declares, must begin in the house of God. That means it must begin with you and me. The church of Christ stands in need of divine judgment. We forget that the Lord judged the church at Laodicea. We forget that we are accountable to Him. We forget that He has given us absolutes for His church. Too often we confuse the absolutes of divine revelation with the relatives of our own peer group. We confuse the directions that God has given with the securities and comforts of the life that we prefer to live. What a tragedy it would be if after a century of fighting against liberalism, evangelicals would win the battle for orthodoxy (right doctrine) only to lose the battle of orthopraxis (right living). The church of Jesus Christ must learn once again to be properly self-critical, for only as it places itself boldly and honestly under the searching scrutiny of divine revelation can it find healing for its open sores.

God calls us to love the church

And now, finally, both for those who like to defend the establishment, and for those who repudiate the establishment, I should like to remind us all that God calls us to love His church and to identify with it. In Hebrews 10 we are called to a love for God and to a love for Christ that will draw us into a society where, in the quaint words of the King James Version, we are to "provoke the [church of God] unto love and to good works."

The ancient church called its meetings "love feasts," and of one early church the historian records that even its enemies remarked, "Behold how they love one another." The true church of Christ represents a fellowship of love—love to Christ and love for one another.

But I have to warn you: If out of love for Jesus Christ and love for His church you give your life in service as a leader of the church, you immediately lay yourself open to all kinds of hurt. That's why in the church of God we really don't love more thoroughly than we do. The reason is clear: We are afraid to love! In order to love you have to lay yourself open to another. And when you do, you create all kinds of opportunities for that person to crush you with excruciating pain. The people whom I keep at a safe distance from me can't hurt me. It's my wife who knows me well enough to hurt me. It's my son who knows me well enough to hurt me. It's my students, my colleagues on the faculty, the fellow members of the staff of *Christianity Today* who know me well enough to hurt me badly.

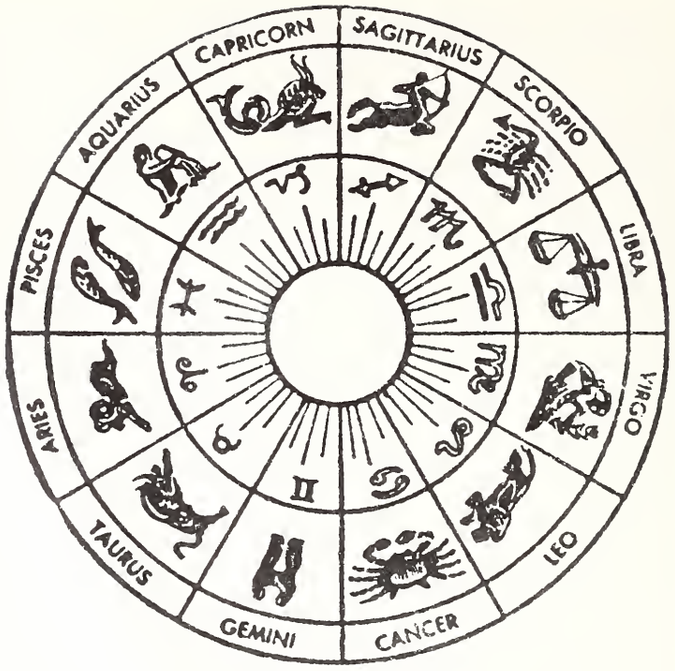
We're afraid, afraid to enter into the kind of relationship where love can take place, because we are afraid of the hurt that may be done to us. But when we do, we make love possible, and we give meaning and purpose to all of life. We make our human lives really worth living.

The real question: Have *I* had it?

What, then, is the future of the evangelical church? Has the church had it? In one sense, who cares whether the church has had it? But in another sense, this is a supreme concern of human kind. The church is God's chosen instrument through which He will complete His supreme work in this world. In this sense there is no question about whether or not the church has had it. The real question is, "Have *I* had it?" What is my relationship to the society of love which has Jesus Christ as its center? Do I have the courage to open myself to love in any earthly society, even the earthly society of the church of Jesus Christ? Have I, in obedience to Jesus Christ, identified myself wholly with His church? Do I love the church of Jesus Christ? Love it enough to give myself —all that I am or ever can be—in glad and willing service for Christ and His church?

Has the church had it? Oh, no! God forbid that we should think that! The church is rather God's answer to the despair of modern man. It is God's instrument to introduce love into the barren loveless existence of the fragmented and isolated life of 20th century man. Christ offers to all men and women everywhere a redeemed society of love. Imperfect? Of course! How imperfect we all know. But a society of love, and a society in which Christ my Savior draws forth from me an answering love to Him and to that body which is His beloved bride. This church, His church, is a society in which we with Christ create a society of love and against which the gates of hell cannot prevail, but which rather will endure forever and ever. [†]

HOROSCOPES: Harmless Fun or Dangerous Folly?



by Joan Martin

"CHRIST came in fulfillment of a Jupiter Saturn in conjunction with Mars and Pisces. He chose the twelve apostles for each sign of the Zodiac to represent every shade and grade of human being. The Bible is laden with astrology even to the three wise men who became astrologers."* When I read these words in a book called *A Time for Astrology* by Jess Stearn, I knew how badly Bible truths can be distorted.

Many people today are caught up in the study of the stars. We might expect this of a person who has never known Christ or His teachings, but not of a Christian. Nevertheless, it is surprising how many of God's own children are allowing astrology to rob them of faith and power.

My husband and I were transferred to another state because of his job. We were enjoying the evening newspaper together. As I thoughtfully turned the unfamiliar pages, I came upon an astrology column entitled "Olga Knows." My eye fell upon the month in which I was born, and I laughed aloud. "Listen to this, honey," I said. "Possibilities are unlimited this week. Move with authority in career and personal affairs. As your busy week ends, do a fast fade and relax."

My husband began laughing too, for we were both so new to the area that I did not know one single person to move with authority toward. Nor was I any more active than visiting the grocery store and looking for a dentist and family doctor.

When I first visited Donna, she told me a little of what the study of horoscopes had done in her life. As a child she had been fascinated by ouiga boards and witchcraft. Her stepmother was a Christian and had shared her faith in Christ with her children. She saw to it that they attended Sunday school and Christian services. Donna had herself accepted Christ.

She fell in love and married at sixteen, despite her parents objections. Then she and her new husband moved away from the area, and Donna became bored at home by herself. Her husband was a teacher, growing in his education. So Donna began visiting the school library while she waited for him. There she became hooked on books about astrology, and she began studying them constantly. She bought books on astrology in the drugstore and anywhere else she happened to find them. She tried to convince everyone that the stars governed their lives. "I even chose my friends and judged them by what I saw in my horoscope," she said. From there she went on to fortunetellers, until she ended up one day seated in her living room, a bottle of pills in her hand, deciding to end it all.

Thankfully, the story had a happy ending. In the midst of her depression, Donna remembered the words of a dear Christian friend. She was able to throw off her depression and begin again with Christ. She told me, "Even now when I get away from the word of God, I feel the pull of the devil to go back into my old ways." She remembered vividly that when she had first begun studying the stars, the devil had made many things come true. "When I was completely sold on the subject," she said, "everything fell apart."

Why are horoscopes so popular today? We are living in a world of fear and anxiety. Jesus said that a time would come when even the elect will be in danger of being deceived, as false prophets show great signs and wonders (Matt 24:24). This is also a time when many young people are not finding answers to their questions in the organized church. In the

*Jess Stearn, *A Time for Astrology* (New York: Caward, McCann and Geoghegan), p. 22.

Mrs. Martin is a free-lance writer living in Libertyville, Illinois.

midst of this time of uncertainty, astrologers come along claiming that they can predict how a person's character will develop, what events are likely to take place, and even how the person will die.

But dare the Christian become involved in such practices? It is amazing how often within Christian circles the comment is made, "Well, last night my horoscope said" It is frequently said in jest, but dabbling in such things is just as dangerous as dabbling in the occult. Leviticus 19:31 says, "Do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the Lord your God."

I was surprised one afternoon by the words of a dear Christian friend. She mentioned someone we both knew and said, "Well, what could you expect of her? Her sign is under"

Was I really hearing the words of a believer in Christ? But this is the danger of astrology. It encourages us to put our faith in the stars rather than in God. This results in a fatalistic attitude. Furthermore, this belief discounts our prayers, for of what use is asking God when the stars have determined what will happen anyway?

Nevertheless, to gain the following of even Christian people, astrologers falsely quote the Bible. They claim that Abraham, Jacob, and Joseph all lived by the stars. They also point to the wise men and claim that they were astrologers.

But what is the witness of the Bible on this subject? Deuteronomy 18:10-12 forbids all such practices. Isaiah warned against them (47:13-14), as did Jeremiah (10:2). Daniel showed his faith in God (not in astrology) when he interpreted King Nebuchadnezzar's dream (Dan. 2:27-28). And the wise men put their faith in the Baby Jesus they came to find, not in the stars.

Astrologers also claim that the Protestant Church is in accord with astrology. Is this true? In my many years of attending church, I have never heard any such support. Astrologers also claim that the Vatican possesses a large library on the subject and agrees wholeheartedly with astrology. But how could they know this, and have the people who make this claim read the book *Moral Guidance* by Father Edwin Healy.

In the book *A Time for Astrology* mentioned earlier, a Hollywood personality is quoted as saying, "If homosexuals are involved in this way [in homosexual activities] they might as well enjoy it." She mentions some movie star of the 40's and says, "He has his Venus in Cancer and this makes it hard for him to resist the advances of Pluto." The whole idea is, "What's the use? I can't change the way I am anyway." This is the fruit of astrology.

Has anyone every proved that two people born at the same moment died at the same moment? If the stars are correct, such people should be duplicates of each other.

Has science aligned itself with astrology? "Scientific study after scientific study has said substantially the same thing: 'What are today called astrology, cosmology, and so on, are nothing but a mixture of superstition, fakery, and exploitation.' 'There is no evidence that astrology has any value.' 'None of the influences alleged by astrologers was verified.' 'Not worthy to be called scientific.' "‡

In her book *Yesterday, Today and Forever*, Jean Dixon says that she saw a vision with the twelve apostles linked to the twelve signs of the zodiac and that each displayed traits of the corresponding signs. She quotes Scripture and speaks of Christ, but then goes back again and again to give glory to the stars. She claims to be a prophetess for the Lord, yet is accurate only a little of the time. The prophet whom the Lord appoints is never wrong.

In his cunning as the prince of this world, the devil is confusing, ensnaring, and weakening the witness of many of God's own children. Therefore, it would be well for the Christian, who in fun, glances over his horoscope and begins to wonder if it's true, to ask Jesus to take away such interest. And any child of God who is fast becoming a believer in astrology should pray for strength to replace this imposter with the word of God. All of God's people should seek to be so filled with Christ that neither astrology nor any other such practice will ever take His rightful place in our hearts. [†]

‡William J. Peterson, *Run Your Life by the Stars*? (Wheaton, Ill.: Victor Books, 1977), p. 46.

DANGERS OF ASTROLOGY

1. The study of the stars takes glory away from Jesus Christ.
2. God's word warns us to avoid all forms of fortunetelling, witchcraft, and the occult.
3. If you form any bad habit, it will eventually become your master.
4. Belief in astrology leaves no room for the Holy Spirit to work, for according to astrology everything is predetermined.
5. Much money can be spent on books, horoscope readings, and the study of astrology.
6. You may live in fear of what your charts say will happen rather than trusting in God.
7. Time will be spent on this subject that could be used in sharing Christ with others and in serving Him.
8. You may lead others astray who admire and follow you.
9. You will stop depending upon God to solve your problems and instead put your faith in the stars.



The Negev desert, with its spectacular rocky mountains and, at times, inhospitable landscape, is also a storehouse of beauty and surprises, with its own flora and fauna. Oryx and Ibex graze in the Hai-Bar Biblical Wildlife Reserve in the desert, a reserve dedicated to returning to Israel animals mentioned in the Bible, but which are no longer indigenous to the country.

Ghost Cities and Negev Splendor

by Aryeh Louv

THE Negev desert is a spectacular expanse of rocky mountains, craters, and ravines covering one half of the area of Israel. The landscape is majestic, at times inhospitable. Bedouin barely manage to scrape together an existence, moving north when the season or a particular year is too dry. Modern settlements and new Negev cities are dependent either on scarce water springs or on the national water system. And yet, 2,000 years ago people lived here in an organized society, building cities and growing crops . . . till they disappeared in the sixth century.

Originally a nomadic people, the Nabateans made their appearance in the Negev in the fourth century B.C. During the following centuries, they controlled the trade routes between Arabia and the Mediterranean, transporting highly valuable shipments of spices and frankincense, as well as myrrh for cosmetics and medicines. They built cities to control the caravan trails and to provide services for the camel drivers and their beasts of burden. And when their territory became part of the Roman empire, commerce passed into other hands and the Nabateans switched to agriculture.

In the Negev desert the Nabateans built—as far as we know from various historical documents—about half a dozen cities. Since the end of the 19th century, these cities have been the object of searches and excavations by historians and archaeologists eager to discover more about these desert people. Six cities have been located and identified and three of them completely excavated and partly restored. These three—Avdat, Subeita and Mampsis—are part of the network of historical sites run by Israel's National Parks Authority, which has conducted the excavations and posted clear explanatory signs throughout the cities, so that visitors can get a clear picture of what went on there in ages past.

A walk through these desert ghost towns is an unusual experience. We are instantly transported two thousand years back into history. We pass from dwellings to churches, from stables to bathhouses. Everything is as silent as the desert around us. And yet the mute stones are testimony of bustling activity, of vital communities.

Two of the cities—Mampsis (Mamshit in Hebrew) and Subeita (Shivta)—are compact enclaves whose buildings huddle together against the heat and sand of the desert. Avdat, the third city, sprawls on a mountain ridge; its

acropolis looks down on the present highway from Beersheba to the Red Sea at Elat, or, in keeping with the period, from Gaza to the Nabatean capital Petra. The Nabateans built in stone, which they could quarry in unlimited quantities. They were among the first in this part of the world to use the arch to support ceilings and roofs, since wood for beams was not available. The thick walls had three layers of stone and rubble, plastered on the inside, to keep the heat out, and windows were placed to provide maximum ventilation.

Early Christian churches

In matters of religion, the Nabateans moved with the times. Starting out with their own astral religion, they built temples to Jupiter and Venus when the Romans took over. When Christianity became the official religion of the Empire in the fourth century, they tore down the temples to make room for churches, of which we find a number in each city, along with monasteries. Various details of these earliest churches in Christianity, built between the fourth and sixth centuries, allow us to trace the evolution of church rites.

An unexpected find in each of the three cities are large stables in some of the houses. Horse breeding was an important source of income from the first century on. The Nabateans crossbred the small, sturdy Asian horse with the fast North African steed, thus producing the Arabian mount which was in demand for racing. Also camels were raised and supplied to caravan traders and to the army. A sizeable part of the city of Avdat, still visible, was set aside as a camel pen.

Flourishing farms

Each city has remains of wine presses. How could they grow grapes in this desert area, which has only about four inches of rain a year? The amazing thing is that they grew not only grapes, but also barley as camel fodder, as well as fruit trees. Israel's agronomists have invested years of work in finding out how the Nabateans did it and in trying to reconstruct their methods. They have succeeded, and two fourishing farms outside Avdat and Shivta now produce bountiful crops of grapes, pistachio, peaches, and apricots, without a drop of artificial irrigation.

The secret of Nabatean farming was channeling the sparse rainfall from a large area to a smaller tract where crops were grown. The ratio between the drainage area and the tilled fields was 20 or even 30 to one. Thus, if a certain area had 2 inches of rainfall a year, the tilled fields would get 40-60 inches. The cultivated fields were arranged in terraces on mountain slopes, and the water would be carefully channeled through each level before being allowed to run down to the lower levels. One of these reconstructed farms is clearly visible from the acropolis of Avdat.

End of an era

The Nabateans maintained their desert existence throughout ten or more centuries by adapting themselves to changing regimes and circumstances. When trade routes shifted to other areas and other peoples, they made agriculture their mainstay. With changing overlords they changed their faith. But when the Moslem rulers made their life too difficult through excessive taxes, they pulled up their stakes and moved away, we know not where. They left their cities, their houses, their public buildings, and their farms. Nobody took their place. Nobody even bothered to traverse the desert sands to take away the valuable stones of their buildings. Slowly the cities were covered by sand, to re-emerge only in the twentieth century. [†]



The magnificently preserved remains of the ancient Nabatean city of **Avdat** *are located on a mountain ridge overlooking the present highway from Beersheba to the Red Sea.*



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Dr. Schaller is Parish Consultant on the staff of Yokefellow Institute, Richmond, Indiana.

"I REALLY have only one additional question I would like to explore with you," declared Sam Wilson, chairman of the pulpit committee of the 67 year old Westminster Church. "That is church growth. We're down to 80 or 90 at worship on Sunday morning. We used to average well over 150 and our sanctuary will seat 235 including the choir. I believe God is calling our church to grow, and I want to be sure our next minister is interested in church growth."

The seven members of this committee had been interviewing the Reverend David Morrison for nearly an hour when Sam asked his question. It was increasingly obvious that the other members of the committee were favorably impressed with David. Unless something unexpected developed, it appeared they were prepared to recommend that the congregation extend a call to Rev. Morrison to become their next pastor.

"I'm very committed to the concept of church growth," replied David. "The congregation I'm now serving had 142 members when I arrived six years ago. We now have 236. During those six years we received an average of nearly 30 members a year. I keep up on church growth literature. I think my record demonstrates that I have an active interest in church growth."

"Your record is one of the reasons I voted to invite you to come for an interview," affirmed Joan Clayton. "I'm with Sam. Our church has to reverse this decline of recent years and begin to grow. When I read your dossier, I decided maybe you're the minister we've been looking for."

One of the reasons I feel God may be leading me to come to Westminister is that I am very

Membership tenure

Average attendance

Attendance trend

Number of new members

Tenure of policymakers

Age of institution

Number of staff

Status of group life

Cutting back or expanding

Priorities for the pastor

Level of self-esteem

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much interested in church growth," continued David. "I believe the Lord has given me some special talents in that area and I think Westminister has the potential for significant growth in the years just ahead. That's why I accepted your invitation to come for an interview."

"Well, I guess that just about clinches it," concluded Sam Wilson. "Does anyone else have any questions?"

"Yes, I have one," said David to the surprise of Sam, who had not even thought about the candidate's right to ask questions during the interview. "What's the degree of receptivity among the folks here at Westminister to the idea of church growth? Some congregations this size show a lot of resistance to church growth. What's the picture here?"

"I don't know how in the world you could measure that," replied Sam, "but I think we can assure you of our sincerity. We all want this church to grow!"

DAVID raised an extremely significant question, but he did not receive a satisfactory response. Do the members of Westminister truly want to see that congregation reverse the numerical decline of recent years and become a larger congregation? What questions could David have raised that might have produced a more accurate assessment of the receptivity, or the resistance, to church growth?

While they are far from infallible, there are some questions David might have asked to shed light on the degree of receptivity or resistance to numerical growth at Westminster. If he had raised these questions, David might have risked offending Sam Wilson, who "knew" that every member wanted Westminster Church to grow. But David would have had a better basis on which to assess what he had heard during that interview.

1. **What is the median tenure?** If limited to only one question, the one that might be the most revealing would be, "What is the median tenure of today's members? One-half of today's members joined before a certain date and one-half joined since that date. *What is the date?*"

In the long-established congregation, that date is often a predictor of the church's receptivity to new members. If the date is less than seven years ago, it is probably a congregation with a high degree of receptivity to new people. If the date is seven to twelve years ago, the level of receptivity and of resistance to new people probably is near average. If, however, more than one-half of today's members have been members of a congregation for more than a dozen years, it often suggests a deterioration of the ability to reach, attract, and assimilate new members. At Westminster the median tenure date was 16 years ago. That might have warned David not to take Sam Wilson's assurances too literally.

2. **What is the average attendance at Sunday morning worship?** The second best predictor of an openness to church growth often is the worship attendance figure. First, what is the number? In general, the larger the average attendance at Sunday worship, the greater the receptivity of that congregation to new members. The smaller the number, the greater the resistance. A 700-member congregation must receive 50 to 80 new members annually to remain on a plateau. Such a large number usually means the congregation has at least an average level of competence in reaching, attracting, and assimilating new members. The regular "practice" of reaching and including new people tends to increase, or at least maintain, that level of competence. By contrast, the congregation receiving only two, three, or four "outsiders" annually has little chance to practice and improve its skills in effective evangelism.

Many smaller churches tend to be closed fellowships that do not make room for newcomers. This natural, institutional resistance to growth in the small church is one reason a third of all Protestant congregations on this continent average fewer than 45 people in attendance at the Sunday morning worship service.

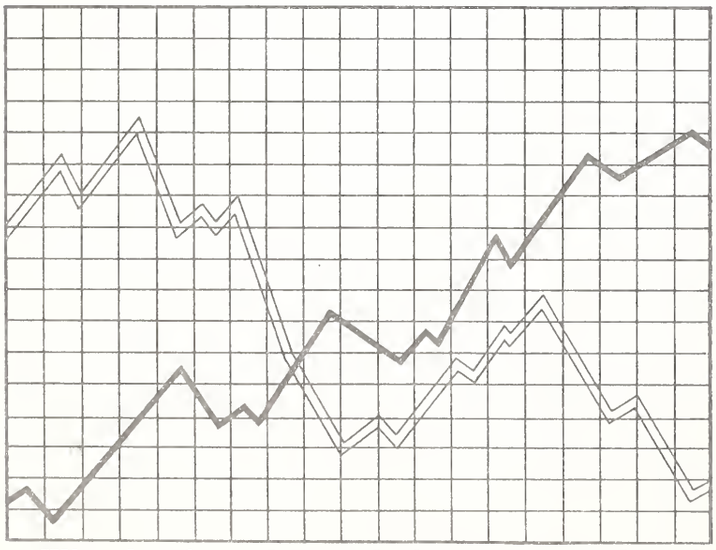
Perhaps of even greater significance is the tendency for many congregations to find and then remain on a very comfortable plateau in size. There are three different size congregations that tend to display considerable resistance to growth. The most numerous are the thousands of small churches that average less than 35 at worship. The second largest group is composed of congregations that average 70 to 85 at worship and remain on that plateau for decade after decade. Many once were larger, but gradually have declined and eventually leveled off on this plateau. Westminster

Church fits into such a category. The third plateau is the congregation averaging 175 to 200 at worship and served by a full-time pastor, but no other program staff. This size church usually requires additional program staff assistance if it is to grow and sustain that growth. But too often the members believe they cannot afford additional staff. Sometimes the attendance climbs up to 220 or so, but a few years later it usually is back to the 175 to 200 plateau.

3. **What has been the trend?** A third and closely related predictor of the receptivity or resistance to church growth is the trend of average attendance at Sunday morning worship *for the past dozen years*. If the curve is up, that often means receptivity. If it is down or the same year after year, that often suggests a significant degree of resistance.

4. **How many newcomers?** How many new members have been received annually for each of the past several years? That total includes all members received by baptism, confirmation, profession of faith, restoration, and transfer. If that figure is less than 12% of the membership in urban (or 10% in rural) churches, it usually suggests some resistance to church growth. If the figure drops below 5% or 6%, it probably indicates considerable resistance. Remember, this is the *gross* not the *net* figure for new members being received. For our purposes, this often is a more revealing figure than the annual net increase.

5. **Who are the policymakers?** The fifth yardstick for measuring receptivity or resistance to church growth is a bit more complex. First, it is necessary to discover the median tenure of the membership as described earlier. At Westminster Church this was 16 years. Second, it is necessary to discover the median tenure of the leaders who function as policymakers. This is only a fraction of the total number of workers and leaders and is restricted to those who influence, either officially or unofficially, church policies and directions. At Westminster Church one-half of the 18 members who fit into this category had been members at Westminster for more than 21 years.



What has been the trend of average attendance? An upward trend suggests receptivity to church growth. A downward trend suggests resistance.

The basic generalization is that when the median tenure of the policymakers is longer than that of the membership, that usually indicates resistance to the assimilation of new people and resistance to accepting newer members into influential leadership roles. When the median tenure of the policymakers is less than that of the entire membership, that often suggests a receptivity to new members.

6. **How old is the institution?** New churches are more likely to be growing than are long-established ones. Beneath that broad generalization are two other points. First, as congregations pass their seventh or eighth birthday, they often begin to develop a resistance to new members. Second, the longer the congregation has been in existence, and especially the longer it has been meeting in its present building, the greater the resistance to church growth. That is one reason David Morrison should have noted that Westminster Church is 67 years old.

7. **Staffing.** While it is more obvious in the larger congregations, one of the key variables in measuring the potential for growth is the quantity of program staff. This is especially significant in congregations that have passed their 25th birthday. Most of these long-established churches are staffed either for decline or for remaining on a plateau in size. They simply do not have the number of staff members necessary for growth. A simple rule of thumb, for example, is that the long-established congregation averaging 300 at worship needs two full-time professional staff members (or the equivalent in part-time staff) to remain on a plateau in size, and three to grow, *in addition* to part-time music, clerical, secretarial and custodial staff. It should also be noted that most of the thousands and thousands of congregations that share a pastor with one, two, three, or four other congregations are staffed only to serve the current members, not for growth.

In a smaller congregation, such as Westminster Church, the staffing question first will focus on the addition of secretarial help. Would Sam Wilson be willing to add a half-time church secretary if and when the average attendance climbs back up to 135? Would the church be willing to take on a second full-time minister, perhaps in the area of evangelism/church growth, when attendance first reached 300? Those are two questions David Morrison could have asked to test the receptivity or resistance to church growth.

8. **How is the group life?** One of the most complex, but also one of the most revealing, questions for David to raise concerns the

"group life" of the congregation. This question has four facets.

First, how many organized face-to-face adult groups exist where members find participation in the group uniquely meaningful? The growing church usually will have six or seven adult groups (choirs, circles, classes, and other organizations) per one hundred members.

Second, has the number of these organized face-to-face groups been increasing in recent years? Declining churches usually reveal a decrease in the number of these adult groups.

Third, when were the last two, three, or four such groups organized? Growing churches around 200 usually create at least two new face-to-face adult groups every year. In larger churches that may mean seven, eight, or more new groups are organized annually.

Fourth, and most subjective of all, what is the health of these groups? Are they vital and vigorous groups that members look forward to attending? Or are they tired and dull groups which members attend largely out of a sense of duty?

9. **Cut back or expand?** Closely related to the last question is another organizational issue that closely reflects receptivity to church growth . . . the "cut back/expansion syndrome."

Which has been the basic pattern in recent years . . . to cut back on the number and variety of face-to-face groups or to expand them? To cut back on the budget or to increase it? To cut back on paid staff or to gradually increase it as the congregation grows? To cut back from two Sunday services to one or to add an alternative service Thursday night or Saturday evening? To reduce the number of choirs or expand the number? To merge two adult classes or to create a new one? To reduce the number of circles in the women's organization or to organize a new one for younger women? To cut back on events and activities directed at nonmembers or to increase them?

10. **What are the priorities?** Another revealing question David might have asked the committee in determining their receptivity—and the church's—to growth could have been, "What do you folks believe should be the top priority of your new minister's time and energy in the first year?"

He might have heard responses such as, "Visit in every member's home at least once"; or "Call on all the shut-ins as soon as possible"; or "Help us get our budget balanced"; or "Work with the youth"; or "Try to heal the split in the church over the last minister's departure"; or "The first priority should be on sermon preparation and getting ready to lead worship—that is the primary reason we exist"; or "See what can be done to revitalize the Men's Fellowship." These are all normal, predictable, and common demands on the time and energy of a newly arrived minister. They also reflect a resistance to church growth.

Or David might have heard responses such as "Getting our evangelism committee organized and functioning"; or "Call on the inactive members and find out why they are inactive"; or "Call on as many prospective new members every week as possible"; or "Organize a new adult class in Sunday school"; or "Help the women's organization grow"; or "Introduce more new members into policy making positions"; or "Cultivate the people in the community who are not active in a church." These responses suggest a much greater receptivity toward church growth.

11. **What is the level of self-esteem?** Last, but not necessarily the least useful of these eleven questions for assessing the receptivity or resistance to church growth is the level of congregational self-esteem. It is not uncommon for one of two self-perpetuating patterns to exist. The first, and more widespread, is for the congregation to see itself as small, weak, diminishing, unattractive, frustrated, powerless, and with a limited future. This low self-image often produces a series of policies and decisions that inhibit church growth.

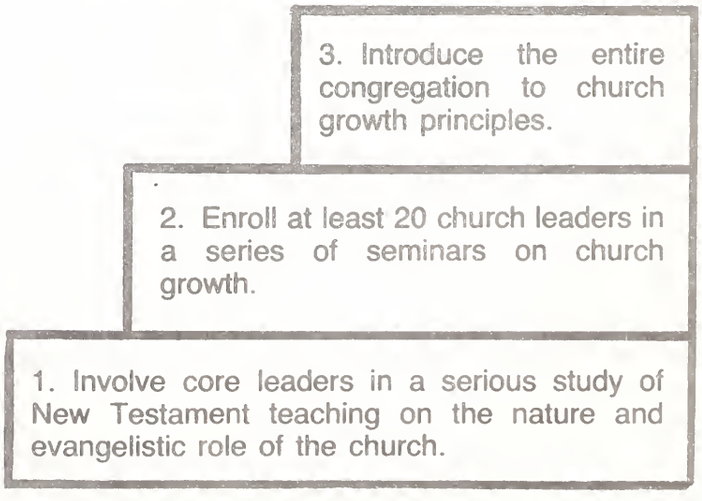
By contrast, some congregations view the future with hope. They are conscious of their strengths, resources, and gifts. They see themselves as a vehicle for God's work in the world; they exude enthusiasm and optimism; they feel a strong urge to share the Good News with everyone around them; and they are convinced God is at work in His Church and, therefore, all things are possible. This strong self-image usually produces a favorable climate for growth.

While it is not always easy to determine the level of self-esteem, frequently this is a very significant indicator of the receptivity or resistance to church growth.

"What if . . .?" What if David Morrison concludes there is a low degree of receptivity to

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Steps to Increase a Church's Receptivity to Church Growth



UPDATE

news from the Brethren Church

Fire does estimated $125,000 damage to Stockton Brethren Church

Stockton, Calif.—Fire raged through the Stockton Brethren Church at 5:15 a.m. on July 6, doing an estimated $125,000 worth of damage.

Fortunately, police officers cruising the area discovered the flames and reported them before damage became even more extensive.

The blaze burned through the north end of the building, destroying the kitchen and its contents and portions of a meeting room. Also burned was part of the worship area.

According to Rev. Richard Boyd, pastor of the Stockton congregation, the heat build up in the sanctuary was so great that it melted the keys on the organ. New pews (2 years old) and carpet (3 years old) were destroyed. The piano was scorched, but can be refinished.

Miraculously, a large Bible —treasured by church members since it was donated 43 years ago—was found still in usable condition, although its cover and edges were scorched.

Arson is considered to be the cause of the fire. Firemen found evidence of two or possibly three places where fires had been set. The church has been the victim of acts of vandalism in the past.

Since damage was limited to the interior and contents of the building, and the exterior structure was apparently unharmed, the building can be restored. According to Pastor Boyd, insurance should be adequate to cover the damage to the building itself, although it may not cover all the loss on the contents.

On July 12 the members of the Stockton Church met with the congregation of the Lathrop Brethren Church for worship. They are seeking a place in Stockton to meet until the church building can be restored.

Gladys Whetstone honored by Flora Church on 90th birthday

Flora, Ind.—Gladys Whetstone of the Flora Brethren's Home was honored by the Flora First Brethren Church with a surprise fellowship supper on June 3. The occasion was Mrs. Whetstone's 90th birthday. For 81 of those years she has been a member of various Brethren churches.

Born June 3, 1891, in Carroll County, Ind., Gladys was graduated from Flora High School in 1910. After graduation she was married to Sylvester Whetstone, and together they spent 35 years in pastoral service in the Brethren Church. During those 35 years Rev. Whetstone served the Teegarden, Tiosa, Highland (near Akron, Ind., now disbanded), Roann, Nappanee, Waterloo, Goshen, Loree, College Corner, Oakville, Berlin, and Dayton Brethren churches.

During this time, Mrs. Whetstone served for 12 years as vice president of the National Woman's Missionary Society.

Following her husband's death, Mrs. Whetstone served as a housemother for 13 years in



the girls' dormitories of Ashland College. In 1969 she retired and moved to the Brethren's Home.

In Flora, she resumed an active role in the First Brethren Church, serving as a Sunday school teacher and taking part in the local WMS. She also participates in many activities at the Brethren's Home.

Bryan Brethren Church observes "Day of Dedication"

Bryan, Ohio—Sunday, June 14, was celebrated as a "Day of Dedication" at the Bryan First Brethren Church. The service began with the dedication of the vacation Bible school staff. Pastor Marlin L. McCann led in the impressive dedication of the 33 staff members.

Then Psalm 150 was read, leading up to the dedication of new organ chimes. These were given to the church in memory of Charles W. and Mary Elizabeth Hineman by their daughter, Gladys Hineman. Gladys has served the Bryan Church faithfully and capably as church organist for many years.

Next, a dedication of Love Loaves was observed. Seventy-seven families brought their loaves, which contained gifts of love to help the poor and starving. A total of $1,054.32 was received.

George, Ken, and Jeannette Solomon address Central District Conference

Waterloo, Iowa—The Central District of the Brethren Church held its 1981 conference July 9-11 at the Waterloo First Brethren Church. The theme of the conference was "They'll Know We Are Christians" Twenty-two lay and five ministerial delegates attended.

Moderator George Solomon presented an address entitled "Our Badge of Identification," using as his texts John 15:9-17 and 13:34-35. "I believe God wants His people to be known," he said. He pointed out that the world is not to identify Jesus' followers by their denominational affiliation, how they practice certain ordinances, or their stand on certain issues. "That they have love one for another —that's the test."

Moderator Solomon made two recommendations, both of which were adopted by the conference. The first called for the district to "become more sensitive, more concerned, more excited, and more involved in our . . . home mission project in Cedar Falls." Specific suggestions dealt with the sharing of information and encouraging members of district churches to visit the church in Cedar Falls.

His second recommendation was that the district revise and update its articles of incorporation and bylaws in preparation for reprinting them.

New officers for the district are: moderator—Stephen Cole; moderator-elect—Jim Cole; secretary—Doris Geisz; assistant secretary—Dorothy Ruth Glenn; treasurer—Harold Real; assistant treasurer—Harlan Hollewell; statistician—George Bunn.

The inspirational speaker for the conference was Rev. Kenneth Solomon, former missionary to Colombia. Mrs. Jeannette Solomon addressed the conference at the missions banquet sponsored by the district WMS.

The 1982 conference is scheduled for July 8-10 at Lanark, Illinois.

—Ron Waters

Chinese Christians may number five million

Hong Kong (EP)—As many as five million Christians are worshiping in more than 50,000 "house churches" throughout China, according to a Hong Kong-based organization, the Chinese Church Research Center.

The house church movement apparently accelerated during the religious persecution of the 1966-76 cultural revolution in China.

Measuring Receptivity

(continued from page 15)

church growth at Westminster—or even worse, a high level of resistance—but that God is urging him to accept the call to become the next pastor of this 67 year old congregation? What should he do? How should he arrange the priorities on his time and energy in that first year or two? Can he change the situation?

If David does find himself in this congregation where there is considerable institutional resistance to church growth, he might consider a three-part strategy designed to change the organizational context and increase the receptivity to church growth.

The **first step** would be to organize a serious study of the New Testament that would include eight to fifteen leaders from Westminster. These members would covenant together to engage in a 30 to 40 hour study of the New Testament definition of the nature of the worshiping congregation and of its evangelistic role. It probably would be wise for David to serve as the leader of that study group and it should be organized within the first several months after his arrival.

The **second step** would be to encourage the participation of at least 20 leaders at Westminster in a series of seminars on church growth. In these events church leaders would be exposed to some of the basic principles of church growth. It usually is more effective if this learning experience is led by an outside authority and includes persons from other congregations. Members get a chance to hear "growth" from an outside source, and the experience shared by other churches helps members see they're not the only church concerned with growth.

The **third step** would be to plan a congregation-wide event that would enable all of the members at Westminster to be introduced to church growth principles. This might be planning a weekend seminar on church growth at Westminster or it might be in the form of two or three evening programs in which a series of church growth films were shown and discussed.

This three-part strategy is an effective response when the assessment of the congregational response to church growth reveals a high degree of resistance. The beginning point is to reduce that resistance and begin building a new consciousness for growth. [†]

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update

Huntington First Brethren Church: reviewing seven good years

by Roxie E. Stahl

The First Brethren Church of Huntington, Indiana, praises the Lord for seven good years with Rev. Rodney and Mrs. Barbara Thomas.

The Holy Spirit certainly has been doing a busy, wonderful work through the Thomases since they arrived here seven years ago. So many things have been accomplished as a direct result of Rod's wise ministry that we want to share some of them with you, our brothers and sisters in Christ.

One of the most notable happenings, which has done so much to strengthen all of us during these fruitful and happy times, was the ordination of one of our own men into the gospel ministry. August ("Gus") Hacker, who found Jesus as his Savior at the Huntington Church, was ordained here on September 12, 1980.

Assisting Rev. Thomas with the ordination service were Rev. Frederick Snyder, Rev. Carl Thomas, and Rev. St. Clair Benshoff, who delivered an inspirational ordination sermon. What a momentous occasion it was —the first person to be ordained to the ministry from the membership of the Huntington Church since it was founded in 1906! Rev. Hacker is now serving as pastor of the Roanoke, Indiana, Brethren Church.

We of the Huntington First Brethren Church also praise the sweet name of Jesus for the souls who were saved and strengthened during Pastor Rod's ministry. The Huntington Church has become a family church where mother, dad, and their children are active and faithful in attendance.

One of the material blessings the church has experienced was the recently acquired "little white house" located directly behind the church building. The indebtedness has decreased from the purchase price of $19,900 to $9,000 since November 1979.



Rev. and Mrs. Rodney Thomas

Now a rental, the property will be used for a fellowship hall and classrooms when the property is debt-free.

Our congregation is also blessed with a very active board of trustees, which is backed by an equally active number of church members who like to work. To mention all the improvements made on our 75-year-old building would be difficult, but major ones include a new front entrance complete with carpeted steps, an iron railing, and a beautiful striped canopy. The church pews, once so hard and uncomfortable, are now padded so well there is danger of falling asleep.

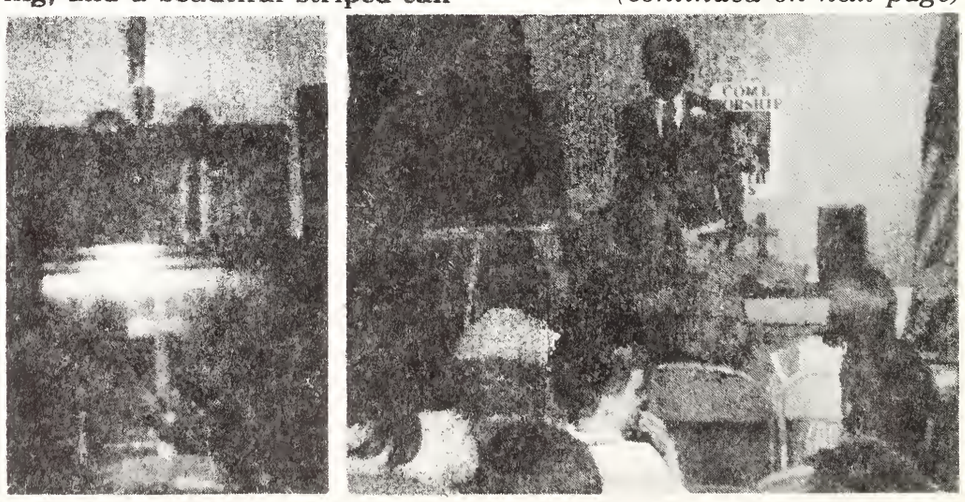
A new altar also graces the front of the sanctuary. And no longer will the pastor tilt the old pulpit, which was worn smooth on the bottom edges. A roomy new one accommodates all sizes of speakers, and a matching cross graces the wall behind.

In the lower sanctuary, where the Children's Learning Hour is held, a complete renovation has taken place. The entire basement has been carpeted, and a nursery with modern conveniences and brightly colored shelves, cribs, and children's furniture has been added. In addition, brand new restrooms replace the old ones, and the kitchen has been modernized with new cabinets, sink, and carpeting.

Last month new sanctuary lights were installed, and a number of additional improvements have been made to the church plant.

To publicly praise the Thomases would be inappropriate, and something Rodney would not want us to do. But we can continue to "pray without ceasing," giving thanks for these two people who so humbly and

(continued on next page)



Left photo: Master carpenter Leo Keplinger (rt.) with Rev. Thomas behind the new pulpit Mr. Keplinger made. Right photo: Rev. August Hacker leading children's worship in the remodeled fellowship hall (before Rev. Hacker became pastor of the Roanoke Church.)

James P. Miller ordained June 29 at Johnstown Second Church

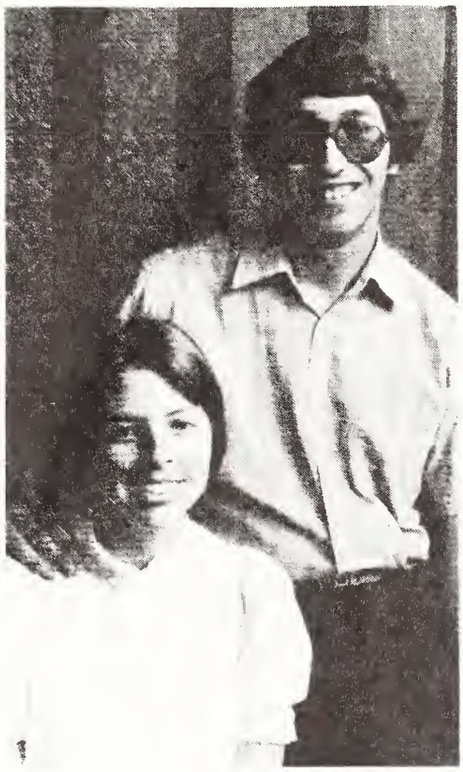
Johnstown, Pa.—James Paul Miller became an ordained elder in the Brethren Church on Sunday afternoon, June 29. The ordination service was held at the Johnstown Second Brethren Church.

Rev. Lee Bittner, professor of biblical studies at Geneva College, Beaver Falls, Pa., delivered the ordination message on the theme, "Bearing One's Weaknesses." Jim became close friends with Rev. Bittner while attending Geneva College.

Rev. Harold Walton, pastor of Johnstown Second Brethren Church, and Rev. Richard Craver, pastor of Highland Brethren Church, Marianna, Pa., and member of the Pennsylvania District Ministerial Examining Board, assisted in the service.

Elders participating in the laying on of hands service for Jim and his wife, Ann, were Rev. Charles Lowmaster, pastor of the Louisville, Ohio, Brethren Bible Church and former pastor of Johnstown Second Brethren; Rev. Richard Gillan, pastor of a Johnstown Church of the Brethren congregation and former interim pastor of Johnstown Second Brethren; Rev. Lee Bittner; Rev. Richard Craver; and Rev. Harold Walton.

Mr. LeRoy Boyer, moderator of Johnstown Second Brethren Church, where Jim has attended since age two, stated the purpose of the service, read the action of the church calling Jim to the eldership in the Brethren Church, and presented Jim with a pastor's record book and a gift from the church.



Rev. and Mrs. James Miller

Mr. James Samuel Miller, Jim's father, read scripture. Mr. James Amstutz, pre-seminary student at Ashland College, presented special music. And Mr. Herb Bray, member of Johnstown Second Brethren, was the organist.

Following the ordination service, the Johnstown Second Church gave Jim and Ann a reception. The theme for the reception was based on Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Various antique and modern door knockers and doorknobs were displayed at the reception to emphasize the theme. Ruth and Earl Ely, members of the Johnstown Second Brethren Church, gave Jim a door knocker tie pin to symbolize the message of Revelation 3:20.

Jim was born March 6, 1956, in Johnstown, the son of James and Kathleen Miller. He accepted Christ as his Savior at age seven and planned from an early age to enter the ministry.

In 1978 Jim graduated from Geneva College with a bachelor of arts degree in Bible. While in college he organized and directed the "Children of Light" Christian singing group and was active in many college theater productions. He also served six summers as a Brethren Youth Crusader under the direction of Dr. Frederick Burkey. In 1978 Jim was moderator of the National Brethren Youth Crusaders.

Jim received the master of divinity degree from Ashland Theological Seminary June 6, 1981. During his years in seminary, Jim served first as assistant director of religious affairs and then as interim director of religious affairs at Ashland College.

Rev. Dale RuLon performed the wedding ceremony for Jim and Ann Lee Fetterman on June 14, 1980, at Park Street Brethren Church. Ann is a 1980 graduate of Ashland College, where she now works as an administrative assistant in the communications department.

On July 1, 1981, Rev. Miller became associate pastor of the Ashland Park Street Brethren Church.

—Ann Miller

(continued from previous page)
graciously and lovingly have served the Heavenly Father faithfully at the Huntington First Brethren Church. We have, indeed, been greatly blessed through them!

We shall miss Rodney, Barbara, their son, Timothy, and their little daughter, Tiffany, as they obediently answer the Lord's call to the Gretna Brethren Church. Our prayers go with this happy Christian family.

We look forward to welcoming a new pastor's family to our church and parsonage. But just now we want to say—

—"Thank You, Dear Lord, for seven good years through the ministry of Rodney Thomas. In the sweet name of Jesus, we thank You.

—"And, Lord, thank You for the music You have put into our souls through the Thomases' ministry of music. Thank You again, Lord. Amen."

update

Pleasant View Brethren Church honors two faithful workers

Vandergrift, Pa.—During the month of June two faithful members of the Pleasant View Brethren Church were honored for their outstanding service to the church.

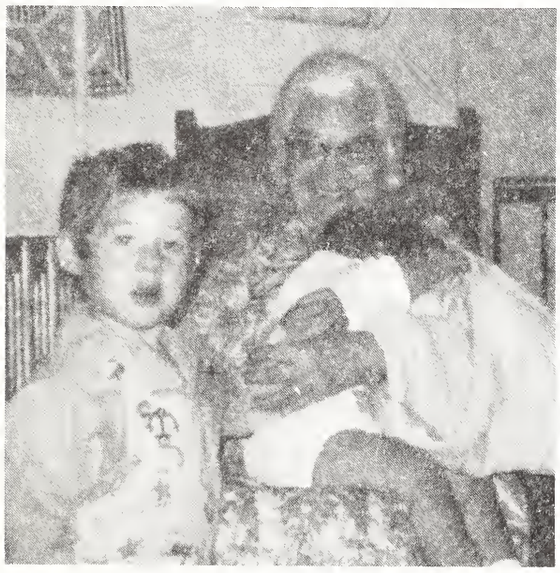
The first to be honored was Mrs. Gertrude Bowser. In the Pleasant View Brethren Church, Mrs. Bowser is known as "the Nursery Lady." She has served in the nursery ever since she joined the church in 1965.

This quiet woman says that it is a joy to be with the children and that this is her way of serving the Lord. These days the young people who help her with the nursery are some of the babies Mrs. Bowser took care of in previous years!

The second person to be honored by the Pleasant View Church was Charles Lowmaster, Sr. On June 28 the congregation made him a lifetime honorary trustee. Mr. Lowmaster served the church as a trustee from 1944 through 1980. Since joining the church in 1939, he has also served in various other positions, including as vice-moderator, Sunday school treasurer, assistant church treasurer, and as a building committee member.

During his years as a trustee, Mr. Lowmaster spent many hours working at the church. He helped build the church basement, the upper church building, served as contractor for the parsonage, and did numerous remodeling jobs.

Mr. Lowmaster and his wife, Esther, are the parents of five children, two of whom are active in Brethren ministry. Rev. Charles Lowmaster, Jr., is pastor of the Brethren Bible Church of Louisville, Ohio, and Ethel Ray Lowmaster Naff is the wife of Rev. James Naff, pastor of the St. Luke Brethren Church near Woodstock, Virginia.



Mrs. Gertrude Bowser (left), "the Nursery Lady," with two of her nursery children, Gary Walker and Marilyn Gourley. At right, Charles Lowmaster, Sr. (at left of photo), receives a plaque from the Pleasant View Church, presented by Emery Kridler.



Another noodle story

Bunker Hill, Ind. — Last month's **Evangelist** (p. 21) reported on a noodle-making project of the WMS of the Flora First Brethren Church. That news item prompted the Willing Workers Class of the Loree Brethren Church to send an account of their noodle project.

Using 163 dozen large eggs, 90 dozen pullet eggs, 350 pounds of flour, and five noodle machines, 13 women and 9 men worked approximately 30 hours (spread over several different sessions) making 1211 bags of noodles. These 1211 bags were sold for $1211.00. Since the eggs and flour were either donated or purchased with donated money, this was all profit.

The Willing Workers also made 20 pounds more noodles, which they used at a chicken-noodle supper. On that supper they cleared $1,022.35 on the meal, and another $68.10 on a flea market held with the meal.

This brought their total earnings (with the noodle profits) to $2,301.45. This entire amount was given to missions.

Atheist's son to tell of his conversion

Nashville, Tenn. (EP)—William J. Murray, III, son of America's outspoken atheist, Madalyn Murray O'Hair, has signed a contract with Thomas Nelson Publishers for a book scheduled for publication next spring.

Murray's book will outline his life story from his childhood indoctrination against capitalism, democracy, and religion to his conversion to Jesus Christ at the age of 33. Murray publicly severed ties with his mother's ideology last year when he acknowledged belief in God.

James C. Vandermark ordained at Ardmore Brethren Church

South Bend, Ind.—James Curtis Vandermark was ordained an elder in the Brethren Church during the morning worship service of the Ardmore First Brethren Church on Sunday, July 5.

Dr. Jerry Flora, associate professor of Christian theology at Ashland Theological Seminary, presented the ordination sermon. Other Brethren elders participating in the service were Rev. C. William Cole, pastor of the Wabash Brethren Church, and Rev. Brian Moore, pastor of the Ardmore congregation.

Mrs. Kathie Jo Graham presented special music, and Mrs. Brian Moore (pianist) and Mrs. David Overdorf (organist) played the prelude and postlude. The action of the Ardmore congregation calling for Mr. Vandermark's ordination was read by Mr. Fred Horn, Sr.

James Vandermark was born to Charles and Phyllis Vandermark on April 4, 1952. He accepted Christ as his personal Savior at the age of eight and became a member of the Ardmore First Brethren Church under the guidance of Pastor C. William Cole. He later served as a camp counselor and as a National Brethren Youth Crusader.



Rev. James C. Vandermark

Sensing a call to the gospel ministry, Jim enrolled at Bethel College, Mishawaka, Indiana, from which he was graduated in 1977. He then entered Ashland Theological Seminary to further his training for the ministry. On June 6, 1981, he was graduated from the seminary, receiving a master of arts degree and a master of divinity degree with a major in pastoral psychology and counseling.

In 1973 Jim married Linda Susan McCloughan in Elkhart, Indiana. Jim and Linda are the parents of Amanda Sue, born on November 14, 1979.

Rev. Vandermark has accepted a call to become pastor of the Huntington, Indiana, Brethren Church.

Wayne Heights member chosen soldier of the month

Waynesboro, Pa. — Sp4 John W. Kelley, a member of the Wayne Heights Brethren Church, was named Fort Ritchie Soldier of the Month for June.

Kelly is assigned to the Alternate Communications Command Center Branch-Site R at Fort Ritchie. He received a $50 savings bond for his selection.

The 21-year-old Johnstown, Pa., native joined the Army to further his education. Betty Burdick, assistant supervisor of the Alternate Communications Command Center Branch-Site R, confirms Kelley's desire for knowledge. "John studies constantly. He strives to learn as much as possible both off duty and on," she said. "At work, he improves himself by being inquisitive about the system with which he works . . . he's an industrious, hard worker," she added.

While Kelley's supervisor feels his strong point is a thirst for knowledge, Kelley attributes his success to other sources. "My wife, Mary Jane, and the church I attend have been my biggest supporters helping me achieve my goals," he said.

Kelley is currently enrolled at Hagerstown Junior College, working toward a degree in business administration.

Despite his busy schedule, he still finds time for hobbies such as racquetball, softball, and jogging. He also enjoys the time he spends with his six-month-old daughter, Anita.

According to the Wayne Heights pastor, Rev. Henry Bates, John and his wife are also very interested and active in all phases of the Wayne Heights Brethren Church program.

Fort Scott Church dedicates gifts and memorials

Fort Scott, Kans.—A dedication service for gifts and memorials took place at the Fort Scott Brethren Church on Sunday afternoon, June 28th.

Memorials dedicated during the service included carpeting and platform reconstruction, in honor of Louis and Pearl Russell; organ repair and speakers, in honor of Louis Russell; hymnals, in honor of Dwight Bishard and others; and a picture of the Last Supper, in honor of Alvin and Mattie Brooker.

Gifts of a lectern and a pulpit chair were also dedicated.

The speaker for the dedication service was Rev. David L. Powell, pastor of the Mulvane, Kans., Brethren Church. Rev. Powell was pastor of the Fort Scott congregation when the present church building was constructed in 1978. Rev. Smith Rose now pastors the Fort Scott Church.

update

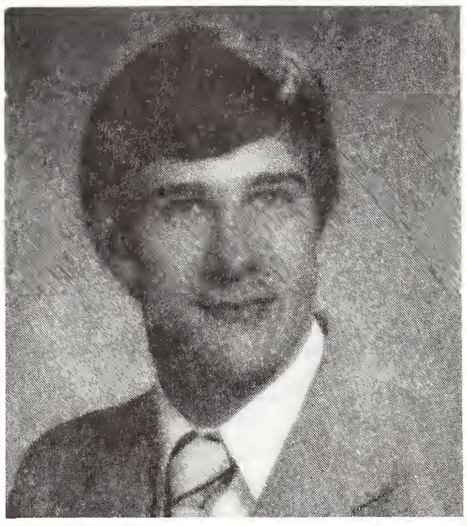
James C. Koontz ordained July 19 at Wayne Heights Church

Waynesboro, Pa. — Sunday, July 19, was a special day in the life of James C. Koontz and the Wayne Heights Brethren Church. It was special to Mr. Koontz, for on that day he was ordained an elder in the Brethren Church. And it was especially significant to the Wayne Heights Church, for Mr. Koontz is the first member of this congregation to enter the pastoral ministry.

Dr. Charles Munson, acting dean of Ashland Theological Seminary, presented the message for the ordination service, which was held at 2:00 p.m. in the Wayne Heights Church. Rev. Henry Bates, pastor of the Wayne Heights congregation, gave the invocation, the scriptural charge to the candidate, and joined other elders for the laying on of hands service.

Other Brethren elders participating in the service were Rev. Clarence Kindley, pastor of the Johnstown Third Brethren Church, and Rev. Duane Dickson, pastor of the Walcrest Brethren Church, Mansfield, Ohio.

Mr. Fred Hammond, moderator of the Wayne Heights Church, read the action of the congregation calling for Mr. Koontz's ordination. Jose Sotto presented two special numbers during the service, and Mrs. Ruby Bates played the prelude and the postlude.



Rev. James C. Koontz

James Koontz is the son of Mr. and Mrs. G.E. Clyde Koontz. He was born May 24, 1954, in Bedford, Pa., where he attended Colerain Elementary School and Bedford High School, graduating in 1972. He then attended Penn State University, from which he received a degree in agriculture education in 1976.

Following his graduation from Penn State, Jim assumed a teaching position in the agriculture department of Waynesboro Area High School. During his one and one-half years in Waynesboro, Jim united with the Wayne Heights Brethren Church. It was there that he felt the strong urging of the Lord to enter the ministry.

On August 19, 1978, James married Cynthia A. Walker, daughter of Mr. and Mrs. Leslie J. Walker, Jr., of Chambersburg, Pa. The following month he entered Ashland Theological Seminary to prepare for pastoral service.

While in seminary, Jim served on a voluntary basis as assistant pastor of the Walcrest Brethren Church, Mansfield, Ohio, under the guiding hand of Rev. Dickson. He was graduated from Ashland Theological Seminary on June 6, 1981, with a master of divinity degree.

On August 1, Rev. Koontz begins serving the First Brethren Church of Sarasota, Florida, as assistant pastor.

Seminar for single Christians scheduled for September 12

Akron, Ohio—A seminar of interest to Christian singles is planned for Saturday, September 12. The seminar, entitled "Stewardship of the Single Life," is being sponsored by Emerge Ministries, Inc., and Christian Singles Fellowship. It will be held in the Akron Quaker Hilton Inn from 9:00 a.m. to 4:30 p.m.

Four topics are planned for the seminar, including: "Whose Will Those Things Be? (Stewardship of the Future)"; "The Single's Mite (Stewardship of Finances)"; "I Am Somebody! (Stewardship of Mind and Body)"; and "Does God Know Where I Am? (Stewardship of the Soul)."

Cost of the seminar will be $15.00 for those who pre-register, and $20.00 at the door. Registrations are to be sent to Emerge Ministries, 1815 W. Market Street, Akron, Ohio 44313. Those desiring more information about the seminar may call 216-867-5603.

Dr. Richard Dobbins, who will speak at the National Ministerial Association sessions at General Conference, is the head of Emerge Ministries.

Jim Jones follower goes on trial

San Francisco, Calif. (EP) —Larry Layton, once a follower of Jim Jones and his Peoples Temple, went on trial in July in a murder conspiracy case that could shed light on the mass killings and suicides that shocked the world in 1978.

Layton was returned to the U.S. last fall, and on October 9, 1980, was indicted on four counts: conspiracy to murder U.S. Rep. Leo Ryan, aiding and abetting in the murder of Ryan, conspiracy to kill Richard Dwyer, a State Department official based in the Guyanese capital of Georgetown, and aiding and abetting in the attempted murder of Dwyer.

Jury selection was expected to be tedious, with testimony not likely to begin until mid-August.

Weddings

Cherie Berto to **Bradford Brummett**, June 27, Groom a member of the Flora First Brethren Church.

Tammie Snavely to **Tim Richardson**, June 20, at the Flora First Brethren Church; Alvin Grumbling, pastor, officiating. Members of the Flora First Brethren Church.

Sandy MacDonald to **Steve Waletzko**, June 14, at the Papago Park Brethren Church; W. Clayton Berkshire, pastor, officiating. Bride a member of the Papago Park Brethren Church.

Debra Anne Zentz to **Eldon Eugene Einselen**, June 6, at the Goshen First Baptist Church. Groom a member of the Loree First Brethren Church.

In Memory

Faye Hinkle, 66, July 10. Member of the Burlington First Brethren Church. Services by Ken Goss, pastor, and Earnest Batman.

Marie Fisher, 83, July 9, 1981. Member for more than 50 years of the Mexico First Brethren Church. Services by Gerald Zook, pastor.

Node Doggett, 86, June 29. Member of the Park Street Brethren Church. Services by Arden E. Gilmer, pastor.

Ruth Rosenberry, 74, June 24. Member of the Park Street Brethren Church. Services by Dr. Charles Munson.

Essie F. Shearer, 88, June 23. Services by Clarence A. Stogsdill, pastor of the Tucson First Brethren Church. Mrs. Shearer was the daughter of former Brethren minister Loren A. Hazlett and was a member of the Brethren Church for 78 years. She was born in old Allen Hall on the Ashland College campus while her parents were serving there as houseparents. As far as she knew, she was the only person ever born there.

Della I. Fox, 92, June 22, 1981. Member of the Loree First Brethren Church. Services by Claude Stogsdill, pastor.

Brethren Publishing Company annual corporation meeting

The annual corporation meeting of the Brethren Publishing Company will be held Thursday, August 13, during the 10:30 a.m. (EDT) business session of the General Conference of the Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio.

Delegates to the General Conference constitute the membership of the corporation.

—W. St. Clair Benshoff, President

Membership Growth

Corinth: 3 by baptism
Roanoke: 11 by baptism, 6 by transfer
Meyersdale (Main Street): 9 by transfer
Papago Park: 4 by transfer

Scripture distribution continues despite bombs and bullets

New York, N.Y. (EP)—Dodging bullets and bombs, an intrepid team of Bible distributors transported 1,700 Bibles and 6,500 New Testaments across the Beirut firing line in Lebanon recently, according to reports reaching the American Bible Society. The books were taken to West Beirut from the Bible Society's warehouse in the eastern part of the city. Their ultimate destination was Syria.

Despite the bombardment and bloodshed in the Eastern Lebanese town of Zahle, the Bible Society distribution secretary for Syria was able to reach Beirut from Damascus. The Damascus-Beirut road was under seige by Syrian peace-keeping troops and Lebanese Christian militia.

According to reports, at times the fighting has been so fierce in that city that many of the Society's staff and their families have had to evacuate their homes and find temporary lodging in safer locations. But the fighting has not deterred Scripture distribution. While the war has prevented staff from going to the main office each morning, they are able to work in different parts of the city to spread God's word.

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From Standard

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A year-long lesson commentary for the International Sunday School Lesson Series (the Brethren Quarterly). Each of the 52 lessons has 8 pages of commentary, background, application, aims and objectives, lesson outlines, and suggested activities. Excellent for the teacher whose students use the Brethren Quarterly. Covers September 1981-August 1982.

Order: **Standard Lesson Commentary, $6.95 Hard Cover**
Standard Lesson Commentary, $5.95 Kivar Cover

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North Manchester, IN 46962



Rev. Steve Zerbe



Debbie Munson, Susie Black, Jim Black



The Singing Thomases



irley McPherson, Beth Kurtz, Peg Swonguer



Joysong

1981 General Conference Review



the salt shaker

by Alvin Shifflett

They'll Know We Are Christians ? ? ?

AS a delegate to the 93rd General Conference of the Brethren Church, I kept a running notebook of pertinent and trivial thoughts during the week. At the urging of Editor Winfield, I have agreed to reveal these private notes.

Monday: Left Nappanee at 11:09 a.m. Nappanee time and zoomed into Ashland at 4:30 p.m. their time. Observed much back slapping, hugs and kisses, and "How've you been?" The Brethren love to get together. "They'll know we are Christians"

Had an enjoyable supper with Rev. Ron Williams. Then Conference opened on a high note with Dr. Ralph Neighbour bringing the first of his series of challenging messages on servanthood.

Tuesday: Rose early, ran 1½ miles, then after devotions had breakfast in the cafeteria. Went to ministerial meeting where we talked about the National Ordination Council.

Moderator Moore gave a terrific address at 9:30 a.m. One of the finest reports of the spiritual state of the churches I've heard. He was inspired to use three points (what else?)—Priest, Prophet, and Pastor. Believe me, Moderator Moore found which end of the nail the head was on and hit it squarely!

Became terribly sleepy in the afternoon during Neighbour's workshop. It was then I realized I'd run at 4:00 a.m. Nappanee time.

Ashland College and Seminary inspirational service in the evening very good, with Ron Williams and his gang. I learned that the seminary has 400 students. Is the largest seminary in the Great Lakes Region. Graduated 90 last June. Amazing!

Went to Friendly's for ice cream. Multitudes of Brethren there.

Wednesday: Ran four miles at 5:00 a.m. Bob Mitchell ran with me. We later enjoyed breakfast at Friendly's.

Dr. Ralph Neighbour's message was great. Servanthood theme is coming across.

This was by far my best day, for my wife arrived on campus. She came just in time for the noon WMS banquet.

Met at 3:30 p.m. with the Indiana District Ministerial and Congregational Relations Board. We interviewed candidates until 9:00 p.m. at the seminary. Exhausted, but still took my wife and a friend to Friendly's.

Thursday: At 5:00 a.m. ran 1½ miles with Bob Mitchell. Servanthood theme getting to me, as I allowed him to stay even with me. Even encouraged him to take the lead the last 20 paces.

Wife and I enjoyed Dr. Dobbins speaking about "The House of Marriage" at the ministerial meeting. Great! She also enjoyed his message to the ministers' wives afterwards.

Peace-minded Brethren found conflict in the business session, as a resolution from the Pennsylvania District about the alcohol problem on the Ashland College campus was read. Discussion postponed till Friday.

Evening Laymen's Inspirational service with the "Singing Thomas Family" was very good. They went over a bit, but still had time to go to Friendly's. There the main subject of discussion among Brethren was the "alcohol issue." Much ice cream was consumed over this issue as the Brethren ate and talked.

Friday: Didn't run. Affected by servanthood messages so much that I no longer wanted to embarrass friend Mitchell.

Business session in the morning an arena of conflict. Brethren forget the servanthood theme and go for the jugular. Conference theme, "They'll Know We Are Christians . . ." becomes "Stupid Is Forever!"

Missionary luncheon good, and Rev. Kenneth Solomon inspiring. He accomplished much in his 23 years as a missionary and is humble about it. Back to the servanthood theme.

Reflections: I don't believe Brethren dislike one another. Rather, from what I've observed over the years, I think they just enjoy heated debate. And sometime during a General Conference it has to happen in order to "get our money's worth"!

So in spite of the squabble in Friday's business session, I think Conference was great. I went home exhilarated, enthusiastic, and challenged. Can't wait 'til next year! [†]

The Brethren
Evangelist

In its 103rd year of ministry to Christ and the Brethren Church.

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Cover

In reporting on Conference, the fine special music presented by Brethren people is often overlooked. Pictured are some of those who sang for this year's Conference. Unfortunately, pictures were not available of all those who presented special music.

Cover design by Howard Mack

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ABOUT THIS ISSUE

The focus of this issue of The Brethren Evangelist *is upon the 93rd General Conference of the Brethren Church, held August 10-14 in Ashland, Ohio. This coverage of the 1981 General Conference seeks to be both inspirational and informational. In order that you might share in some of the* inspiration *of Conference, three of the messages have been printed—one by Dr. Neighbour, the primary inspirational speaker; one by Mrs. Linda Faust, the WMS public speaker; and the Moderator's address. And then, to* inform *you about Conference (and the BYC Convention that ran concurrently) ten pages of "1981 General Conference Review" present highlights of the week. Even Rev. Alvin Shifflett, monthly contributor of "The Salt Shaker," jumped on the Conference bandwagon, as he shares a few salty notes on the week that was.*

In addition to this Conference coverage, you will also find a few pages of "Update" (including a report of the Festival of Evangelism held at the end of July). And because September is Publications emphasis month, there is an article about the ministry and business of the Brethren Publishing Company.



Dr. Ralph W. Neighbour, Jr.

Servant-Priests for God's Own Possession

by Ralph W. Neighbour, Jr.

ALEXANDER MACK, founder of the Brethren Church, knew about servanthood. Oh, how I pray that the Brethren Church of 1981 will discover, from the edges to the center, the full impact of what it means to become servants.

Now, dear servants of the Father, listen to the Word of God. In I Peter 2:9 we learn what it means when we become true servants. It says, "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession"

I want you to underscore that last phrase and to make note of what I'm going to say, because it's so beautiful and so precious. *If you are a servant of God, you are a people for* ***God's possession***. When you finally settle the issue that you will be God's servant, you've settled the fact that He will be your Lord. Then you are possessed by Him. You are owned by Him. You are a people for God's own possession.

If we trace into the Old Testament the roots of the Greek work that is used here for possession, we come up with an unbelievable truth. Behind this Greek word is a Hebrew word which is frequently used in the Old Testament, especially in the Psalms. That Hebrew word is ***segullah***. You are a people for God's own *segullah*.

Let me illustrate what this word means. Picture in your mind the king of a great kingdom. He gets into his chariot and is drawn all through his kingdom. As he travels, all of the finest treasures are displayed for him, because he owns all that is within the kingdom. As he looks at the finest diamonds, the finest rubies, the finest gold urns, and the finest of the treasures of the kingdom, from time to time he says, "That one is outstanding! I choose it to be *segullah*. I choose it to be my own possession." Then, after the king has gone throughout all his kingdom and has selected all the very finest treasures, these beautiful treasures are withdrawn from the kingdom and are placed in a special room called "the *segullah* room." There the treasures are guarded by soldiers, and only the king goes into that lovely room to enjoy that which is his own possession.

Oh, praise God, that's what this verse says! You are a people for God's own *segullah*. You are a special treasure. There are the somebodies and there are the nobodies—they are the uncollectables. But there are also those who have deliberately made that intentional choice to be the servants of God. They are the special treasures of God, God's *segullah*. If you are a Christian and you've made that deep heart commitment that no matter what it costs, you will be His servant, then recognize that you are God's special treasure.

Last night I attended the beautiful Communion service that your young people held. The pastor in charge of that service made a very important statement to the youth. He pointed out that a true servant is always a priest. That is exactly what Peter says in I Peter 2:5 and 9. He says that if you are

Dr. Neighbour, pastor of the West Memorial Baptist Church of Houston, Texas, was the main inspirational speaker at this year's General Conference. This is an edited version of his fifth and final Conference message, delivered on Friday evening of Conference week.

segullah, if you are true servants of God, then you are a set-apart priesthood, a holy priesthood. Then he says in verse 9 that you are not only a set-apart priesthood, but you are a royal priesthood.

The servants of God are always *priestly* servants. But we are never priests until we are servants. The only way we can truly be a priest of God is to be a servant and do the work of a servant.

In the Old Testament the priests are described with all of their garments, from their turbans all the way down to their toes. But have you ever noticed that a priest never wore sandals? He did his work in his bare feet. He walked with bare feet on ground that was too holy for sandals. But going without shoes meant more than that. It was also a sign of servanthood, a reminder of servanthood. Aaron and his sons, who were types of Christ and the *segullah*, were servant-priests.

The task of servant-priests

Now what does a servant-priest do? The answer to this is given to us in Hebrews 7:25. There we are told that Christ, our High Priest, performs two tasks. First, we are told that He is able to save forever those who draw near to God through Him. The first task of the priest is to take the hands of those who are far from God and to draw them to the Father. With one hand, the priest reaches down and draws men and women to the Father.

The second half of this verse shows the other half of the priestly work. It says that Christ, our Priest, always lives to make intercession for us. Therefore priests are persons who stand between God and man and who go in prayer to the Father on man's behalf. They represent fallen men and women before the Father with a burden of prayer on their behalf, interceding for them. Then when the priests come away from their prayer time, they go to fallen people as channels of the presence and power of God, bringing answers to their needs and healing to their broken lives. That's why the servant and the priest are always united in character. They are servant persons. They are serving man before God and serving God before man. They stand between and represent each to the other.

You and I are servant-priests, and our work is to do what Jesus did. In I Peter 2:9, our task is clearly given to us. This verse says that we are to go before men and proclaim the excellencies of Him who has called us out of darkness into His marvelous light. That's our job. We're to go before people and proclaim how excellent the One is who has called them out of darkness into His marvelous light.

But how do we do that job as servant-priests? How do we accomplish that task? How do we proclaim the excellencies of Him who has called us out of darkness into His marvelous light?

Is this the way? It's Tuesday night and some folks gather at the church to go visiting. The pastor hands out visitation assignments, and the people get their little prospect cards. Then they go and knock on the door of someone—someone who is not expecting them. When that person answers the door, the visitor from the church says, "You know, we got this fine little preacher who just came out of the seminary, and we sure would like to have you come and hear him. We've got this great Sunday school class, and we would just love to have you come. Would you like to come to our church this Sunday? Oh, thank you very much. I hope you'll come. Good-bye."

Is that what the Word of God means when it says we must go to proclaim the excellencies of Him who has called us out of darkness into His marvelous light? I don't think so.

I don't know how it is in the Brethren Church, but I'll tell you how it is in the sorry Baptist Church. The next Tuesday evening, as a young pastor, I would go to meet with that faithful few who would be willing to go visiting in the first place. I would say, "All right, here are the people that we're going to visit tonight."

I can still see that old fellow as he gets his card. He looks at it and says, "Pastor, you know, that's the same feller you sent me to last Tuesday night." Then he gives me that dirty look as though to say, "You lazy man. Don't you have anything more to do than give me old, worn-out cards? Don't you have any fresh prospects for me tonight?" But do you know what he's really saying? He's saying, "Don't ever send me back to the same person two times in a row. If I go back there more than once, it might really get dangerous. He might sit down and start spilling his heart out to me. I might find out that he's got a marriage about to crumble; or that his business is about to go bankrupt; or that his son is on drugs; or that his mother is dying of cancer. And if I get too involved, it won't be just Tuesday night. It'll be Wednesday night, and Thursday night, and maybe all day Saturday. I don't want to get that close to anybody. As long as I can keep people at a good, cold, stiff-arm distance, it's not hard to be involved with them. But if I let people get too close, it may get too costly. And I don't want anything that will cost me anything."

How God wants us to serve

That's not the way we represent a God who wants us to proclaim His excellencies. But if you'll look at Matthew 5:39-44, I'll show you how God does want us to do it. These are heavy verses. "Whoever slaps you on your right cheek, turn to him the other also. And if

anyone wants to sue you and take your shirt, let him have your coat also. And whoever shall force you to go one mile, go with him two. Give to him who asks of you, and do not turn away from him who wants to borrow from you. You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, 'Love your enemies, and pray for those who persecute you.' "

That's the way the servant-priest proclaims the excellencies of Him who has called us out of darkness into His marvelous light. Whatever it costs me to make Jesus real in the life of an unbeliever is the price as a servant-priest that I will pay. This is the way our model, Jesus, became an obedient servant. He became obedient unto death, even the death of the cross. And this is the mind that is to be in you and me.

As I was equipping the deacons in my church for their priestly service, we were talking about the stages persons go through when they know they are dying and are close to death. After I had explained all of this, one of my fine men said, "Pastor, next time you visit someone in one of these stages, let me go along. So a week or two later, I took this fine deacon to visit such a person.

Before we entered the house, I told the deacon, "Now don't say a word. This man is in the anger stage. Furthermore, he's an atheist, and his wife has no belief in God either. I'm just taking you along to observe. Don't talk! I'm trying to develop a relationship with him."

When we went into the house, the man came out from the bedroom into the living room wearing his bathrobe, carrying a urine bag in his hand, a colostomy in his side. He was very, very weak. He sat down and began very frankly and openly to talk about the shortness of life he had left.

As the man talked, my precious deacon just couldn't keep his mouth shut, and he interjected what he was sure would make me very proud of him. He said, "Sir, I listen to you talk and you are so open about dying. I think you are probably giving a great deal of thought to where you will spend eternity, aren't you?"

The man stood up and I can still see him turning purple with rage. Holding that bag in his hand and shaking his fist and using every four-letter word in his vocabulary, he cursed at my deacon and he cursed God. And he said, "If there is a God and He is such a loving God, why does He put me in a situation where every cent I have has been drained off by a bunch of crooked doctors and hospitals? I die penniless, and here sits my wife unable to make the next payment on this house. And I have a daughter not yet through college, with no one who will care about whether she is educated or not. All you Christians make me sick! Get out of here!" And he almost literally swept us out the door and slammed it behind us as though the glass would break.

As I stood out on the front steps with my deacon, I said, "I told you not to say anything!"

And he said, "Pastor, I'm so sorry. What did I do wrong?"

"You didn't serve that man!" I replied. "You came where you thought he ought to be instead of understanding where he really was."

A week went by and my deacon came back. He said, "Ralph, you have got to take me back to see Jack again."

"I don't think that would be a very healthy experience," I said.

"You must," he replied, "and here's why."

When he had finished explaining, I said, "You're right! We've got to go back."

I knocked on the door and the man's wife came. He was too weak to get out of bed. I said, "Please. I beg of you. Just three minutes. I promise we won't upset him. Our visit will be short."

With a stony look in her eye she left us standing outside and went to the bedroom. When she came back she said, "If you upset him, I will never forgive you."

We went in. My deacon immediately pulled up a chair by the side of that weak man's bed and pulled out a little notebook from his shirt pocket. Then he said, "Jack, I've only got three minutes. I just want to say this to you. There are four other men in the church who have agreed to join me in making your monthly house payments from now on. You know where the Village National Bank is, Jack? Well right behind it they're building 950 new apartment units. I've gone to the man who owns those units, and he has said that he will hire your wife at $950 a month plus providing her a three-bedroom apartment free. And Jack, I want you to be able to live here as long as you're alive. And while your wife is going through this time of pain is not the time for her to worry about this, so the man will hold the job.

"And Jack, after you're dead, we will move your wife to that apartment. Then a woman in our church who is a realtor will sell your house and give your wife the full commission. I've also checked with your next door neighbor



In addition to his five messages, Dr. Neighbour presented four workshops and spent much time sharing with individuals during Conference. He was a servant-priest among us.

who is a member of our church. He bought the house next to you, exactly like yours, within a month of the time you bought yours. So I know you have about 'x' thousand dollars of equity. Jack, I'll help your wife invest that. I'll also make sure that she has someone to give her wisdom so that she can put your daughter through school with the money. Furthermore, Jack, we have some men in our church who will move all of the furniture after your house has been sold, so your wife won't have to do anything but look. Now, Jack, I would like for you to give me your permission to do these things on your behalf when you're dead."

The servant act

When my deacon had finished saying these things, Jack turned his face to the wall and cried like a baby in relief. My deacon had just performed the servant act.

Jack never became a Christian. But we did all those things for his wife, and six weeks later she confessed faith in Christ. She faithfully sang in our choir until her daughter graduated from high school. Then she moved to Bryan, Texas, so she could be with her daughter during college.

You see, if you're going to go to someone and say, "I am a servant-priest. I am a precious possession. I serve one who died for you," then you must do more than knock on a door and invite someone to attend a church service. You must be able to say, "Are you in prison? My Master has sent me with the power to set you free. Are you hungry? My Master says it's His will that I feed you. Are you naked? My Master sends me with clothes. Are you broken? My Master has sent me with healing to bind your wounds. All you need, my Master will supply. I am His servant-priest."

Now I want you to look at something that almost sends me into orbit every time I get a chance to share it. I want you to look at Exodus 28:4 where it tells how Aaron, the high priest, was dressed. "These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash" (NIV). Notice the last piece mentioned—"a sash." What's a sash? A sash is a towel that was tied around the priest's waist and which hung all the way down to his feet. A sash is a towel that is used by servants who wash feet.

If we look in Exodus 28:40, we discover that Aaron's sons were also to wear sashes—towels tied around their waist that hung all the way down to their feet. You see: all priests wear towels!

In John 13:5 we read that Jesus poured water into a basin and began to wash feet and to wipe them with the towel with which He was girded. Jesus was dressed as a priestly servant when He did that; and it was a priestly act. Then He said, "As I have washed feet, you wash feet." Now, my friend, it is one thing to go through a cold, orthodox ritual of it, but it is another thing to wash feet the way my deacon washed the feet of a dying man in Houston, Texas!

Now I want you to look at Revelation 1:12 and 13, where John says, "I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone 'like a son of man,' dressed in a robe reaching down to his feet and with a golden sash around his chest" (NIV).

Here we have a picture of our coming Christ. Note that when He returns, He will be clothed in a robe reaching down to His feet and girded around His chest with a golden sash. When Jesus returns, He will be wearing a golden towel!

What will He do with that golden towel? Look at Luke 12:37 and you'll find out what He's going to do with that golden towel. "Blessed are those servants [*segullah*, servant-priests] whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Our blessed Lord says to us, "If you'll be faithful to me, *Segullah*, if you'll do the work of a servant-priest, when I come again, I'll serve you. If you'll not get burned out in your heart, and if you'll just do all that is required in the Calvary Road to serve a lost man until he sees what the cross is all about, when you come to the end of the time, I'll serve you."

O dear pastor, serving in that hard place, so discouraged sometimes you wonder if it's worth it at all. O my dear friend, taking your life into the middle of the school and the factory and in all of the places where you go to work, receiving the ridicule and the caustic comments of unbelievers—wondering if it's worth it all. Recognize that when that final Supper of the Lamb takes place, Jesus will be the one who serves you.

Jesus will say, "Let me wash your feet."

At that time our Lord will come with a golden towel and say, "Welcome home, servant. You've been down there in Argentina and Mexico and over there in Africa. You've been over there in Malaysia. You've been in Indiana and Pennsylvania and Ohio and Florida and all those places. You've been in a hard place; you've been where the pay wasn't too good and where the thanks didn't come too rapidly. Welcome home, servant. You've been giving your life, and, oh, your feet are so dirty from the dusty road you've been walking for me! Sit down and let me wash your feet." Then you'll know that our God loves you dearly. Then you'll know it's been worth it all! [†]

Opening the side door of the church

In addition to Dr. Ralph Neighbour's emphasis on servanthood in his five Conference messages (see preceding article), in his four workshops he introduced the concept of SHARE groups, which he called "the side door to the church." In the following report, Harriett Isenhart presents notes on this concept, which she gleaned from Dr. Neighbour's workshops.

According to Dr. Ralph Neighbour, the structure of most of today's churches is not biblical. As a result, these churches are experiencing very little growth and winning few converts. Yet, God is not willing that any should perish (Matthew 18:14).

The church has lost the biblical pattern found in Acts 2:42-46, says Dr. Neighbour. There believers went from house to house, and the love they manifested drew in hurting and unloved people. The salt of the believers made others thirsty for the living water of Christ in their lives.

In the world today there are lots of people who are not Christians because they have no Christian contacts on the "inside" of their lives. Why? Because Christians are living in religious "hot houses," running around with other Christians. Dr. Neighbour says that Christians need to "englarge their tents" (Isaiah 54:2), increase the circle of their influence so that Joe Blow in the next block can see the living Christ in us and become "thirsty."

Basic to Dr. Neighbour's presentations was the introduction of a new concept—SHARE groups. Such groups, he maintains, can serve as "salt licks" to make unbelievers thirsty for Christ.

SHARE stands for Sharing His Answers Regarding Everything. Through such groups, says Dr. Neighbour, the front door of our homes can become the side door to the church.



In his four workshops, Dr. Neighbour used a variety of learning aids, including video cassettes and four television sets.

SHARE groups are made up of from five to fifteen people who meet together in homes for times of fellowship, mutual support, and growth in the Lord. The core of the SHARE group is made up of Christians, but one of their main purposes is to reach out and bring non-Christians into the group.

In their times of SHARE-ing, the Christians will show loving concern for the needs of the non-Christians and take an interest in the important events in their lives. They will also SHARE the word of God from their inner spirit and from memory. In this way the non-Christians will become thirsty for the "salt" of the Christians. They'll want the Jesus that Christians have in their lives. They'll grow and be nurtured, and soon they'll want to know where the others go to church. Thus the home has become the side door to the church.

Dr. Neighbour outlined three basic functions of share groups: (1) to glorify the Lord Jesus Christ; (2) to reach others with the gospel of our Lord Jesus; and (3) to build up the local church.

He also offered suggestions for recruiting people to be a part of such groups. He suggested that you begin by inviting friends and neighbors to your home for a visit; then later invite them to a SHARE group. He also noted that newcomers to your church are good candidates, since they are often seeking friendship. And he also recommended keeping an ear open for crises in your neighborhood—for reports of people in need. You can go to such people and explain that your SHARE group has a prayer time, and that you'll bring their need to the group. Then later, you can invite these same people to attend the group.

In discussing the atmosphere of a SHARE group, Dr. Neighbour said that such groups should be informal and friendly, with light refreshments being served when they meet. He stated that they are not Bible studies, although spiritual truths will be discussed, the Bible read, and prayer offered. Nor does a SHARE group have a leader; instead it has a servant. This servant will provide some direction, but he or she does not dominate or control the group. The servant is also expected to meet weekly with the pastor to discuss ways of more effectively serving the group.

According to Dr. Neighbour, it is important that a SHARE group be a time of sharing love, comfort, and concern. He believes that using SHARE groups is the scriptural way of penetrating the world around us.

Harriett Isenhart is a Brethren musical evangelist from Albuquerque, New Mexico. She is currently on tour, singing, playing three instruments, and giving testimony of "how praying the Word of God works."

Finding God's Peace in the Midst of Tragedy

by Linda Porter Faust

ABOUT four years ago my husband and I were not living Christian lives. I had become a Christian at the age of 13, but like so many other young people, when I began to date, God took a back seat in the bus of my life. This continued when I got married and began raising a family. Everything else had priority. Everything else was more important. Some day I would come back to God, but at that time I was not yet living a Christian life.

It was different with Jim; he had *never* been a Christian. Most of us, even if we weren't raised in a Christian home, can look back over our childhood and at least remember someone who related basic Bible stories to us. This is something Jim never had. He never went to church or Sunday school as a child; he never heard those Bible stories all of us know. So he had no knowledge whatsoever of God or the Bible or of what it meant for him.

Jim was a man in complete control of his life. He had a nice home, a wife, a small farm, two successful businesses, and three healthy children. He was young, strong, and healthy. He was in complete control of his life and handling it well.

Jolted into reality

I believe God knows exactly what it's going to take to bring each of us to an accurate knowledge of Himself. And I believe this is what happened in our lives. God made us aware that we were not handling things so well—that we could not control our lives completely. He showed us that we had to look to higher power to sustain us through what was going to happen to us in the future. Some people only need to hear a sermon in order to become totally aware of how important God is. Others of us need something else to jolt us into the reality that we're not in control. In Jim's case it took a two and a half year battle with cancer. As a result of this battle Jim became a Christian. And because it was my nature to follow him and do as he did, I rededicated my life to Christ.

During Jim's two and a half year battle with cancer, I literally watched him die physically a little each day. But I also watched him grow and develop spiritually. I saw him grow to the point where he was ready and willing to leave me and our three kids and to go on to whatever God had to offer. And he did it without any remorse whatsoever because of the grace of God.

When we first learned that Jim had cancer, we expected a miraculous healing. If any of you have ever had cancer diagnosed in your family, you know the complete, total panic that grips you. You have total fear of an agonizing death. Death doesn't always happen that way, but that's the first thing that hits you. Then, after that first panic is over, you begin to reach and to grasp and to hope and to hold on to anything.

Jim and I were new Christians. We expected a miraculous healing, because that's what we asked God for. I found myself lying awake at night praying and bargaining with God, trying to convince Him of all the reasons why He shouldn't take Jim away from me. "God, his kids need him. I need him. He's a good man, a good husband, a good father. You just couldn't take him away from me." Everything I knew about God was loving, kind, and gentle. I knew that kind of God could never take my



Mrs. Faust, a member of the College Corner Brethren Church (near Wabash, Indiana), was the Conference speaker for the WMS inspirational service on Wednesday evening. This is an edited version of the message she presented to the Conference.

husband away from me. We began to study the Bible, holding fast to the verse that says, "Ask anything in my name, and you will receive it, that the Father may be glorified." We knew deep down that if we had strong enough faith, Jim would be healed.

Since then I have learned a lot. I have learned that it's awfully easy to confuse mountain-moving faith with personal desire and need. Sometimes we're so wound up in our own personal needs and desires that we refuse to listen to anything else except what we want for ourselves. I would lie awake at night praying over and over, because I knew if I never let my faith weaken, Jim would be healed. But I also knew that if I gave up any at all, Satan could take over and he might take Jim from me.



Mrs. Faust and her three sons, Rick (17), Jeff (14), and Christopher (10) Porter. Since the death of her first husband, Mrs. Faust has remarried.

If someone would have come to me at that time and said, "Linda, it might not be God's will to heal Jim," they never would have convinced me. I knew I couldn't live without Jim and that God would never do that to me. I said, "God, we've offered to give our lives up for You. We want to be a living testimony to You." What better testimony could we think of than for him to be healed? I just knew it had to be that way.

But then, as I read and studied the Bible, God began to reveal a different truth to me. God knew we were babes in Christ. He knew we couldn't understand all at once. So He began to reveal this truth a little at a time, just what He knew I could handle. I began to read in the Bible about men of great faith, men who had found favor with God. I discovered that they weren't always saved from tragedy. Some of them suffered; some of them were tortured; some of them died. This happened not because God had forsaken them, but because God had something else in store for them. He had a reward for them in heaven much greater than you and I will ever comprehend until we get there. As I would read this, I would think, "Oh, but God, that doesn't mean me. That means someone else. You're going to save Jim."

Then I would read on a little bit farther and find something else that would make me realize that it doesn't matter how much faith you've got. It's what God's will is for your life. When I finally realized this, I came to the point when I looked straight up and said, "God, I can't handle it anymore. You have to do it for me. Whatever Your will is in my life, I'll accept it. If You intend to take Jim away from me, I can handle that because I know You're in control. But if You plan to leave him here for me, then please do it. Don't let him suffer anymore."

When I finally came to that place in my life, I began to have peace. I began to be able to live through the pain and the suffering. I could stand not having any sleep, because I continued to tell myself, "God, You're in control. Something good is going to come out of it. Whatever happens, something good is going to come out of it."

During those last few weeks that Jim was in the hospital, he was in continuous pain, pain so bad that the strongest medication they could give him did not stop him from fighting and screaming. That's a terrible experience to go through. It's even worse when you have three young boys at home watching it—three young boys who don't understand what's wrong with daddy. Why is he acting this way? Is daddy going to die? Why is daddy sick? These are questions that you can't always answer. But I praise God that my three children also became Christians through Jim's sickness. I didn't have to answer all those questions. God gave those boys a peace about it, just like the peace He gave me. They accepted what was happening and were able to be with their father when he died. They thanked God that their daddy was taken and that he was in a better place than we are.

I remember one night those last few weeks before Jim died. I was totally exhausted, and as I lay on a cot beside his bed, I was praying. I said, "God, show me a sign. Let me know You're still here. This is just going on forever and ever." As I lay there praying, a Scripture reference crossed my mind. It said II Chronicles 15:2. I thought to myself, "That's in the Old Testament. I've never studied the Old Testament." I didn't know why I had thought of those numbers. I remember thinking that I should get up and look at the verse. But I was exhausted. I knew Jim would only sleep a short while and I had to rest when he rested, so I didn't get up.

The next morning as I went down for coffee, God again brought that same reference to my mind, II Chronicles 15:2. Again I thought,

"Why do I keep thinking of that verse? It doesn't mean anything to me. I've never even read in Chronicles. When I go upstairs, I'll look it up." But when I got upstairs, Jim was in pain, screaming and fighting, and I didn't look up the passage.

I'll never forsake you

At lunch time I went down for coffee again, and for the third time God brought this reference to my mind. This time when I went upstairs, I did look it up. That verse says, "The Lord will stay with you as long as you stay with him! Whenever you look for him, you will find him. But if you forsake him, he will forsake you" (TLB). That is my revelation from God that I hold on to every day of my life. I know as long as I look for God, He's going to be there. But if I forsake Him, He won't be. I thank God for bringing this truth to me.

The doctors told us that Jim would die of starvation—a slow, agonizing process. They had done all that was medically possible, but Jim could not eat. I asked the doctors how long this would take, and they said probably a month. I asked if he would go into a coma, and they said, "No. He'll just become so weak that he can't breathe." When I heard this I began to pray, "God, if You're going to take him, just take him peacefully. Don't let him suffer anymore. Just let him go into a coma."

A day and a half before Jim died, he did begin to slip into a coma. I remember we were all with him in his room and he tried to communicate and talk with us as long as he possibly could. I remember the last three things that he said that we could understand were, "Praise the Lord! Praise the Lord! Praise the Lord!"

Experiencing God's peace

Jim had seen something that you and I have never seen. But we're all going to face that same situation some day. We're all going to face God. And I know He'll give us the same peace and confidence and strength to face it that He gave Jim. When I saw the peace God had given Jim, I was able to give him up peacefully as well.

After Jim's death, we went through the same hectic routine that everyone goes through with a funeral. I handled it and did what had to be done. I remember different ones telling me, "After it's all over and things settle down, it'll hit you. When you least expect it, that's when it'll happen." And I believed them. I thought, "Well they've been through it and I haven't, so it'll hit me."

After two or three weeks passed and I hadn't gone through this terrible depression that everyone said I'd go through, I began to feel guilty. Every night before I went to bed I prayed, "God, just give me the strength to handle whatever I have to handle tomorrow. Give me the strength to do it." And as I began to feel guilty about not having this terrible depression, God said to me, "You've asked me for peace and strength. I've given you peace and strength. Just accept it." And from that time on, I didn't feel guilty.

I thank God for the peace He gave me. I am a living example to you right now of the peace that passes understanding. I don't understand it. I don't know why God chose me to have this peace. I'm not any more spiritual than anyone else. I've never done anything great for God. I don't know why God chose me, but I thank Him that He did. And I accept what He has given me—peace.

Facing the future

There may be a time in my future when I have to go through another tragedy. I may lose loved ones or face other kinds of tragedies. My life isn't over yet. And I'm not going to say that if I do have to face these things that I won't hurt, that I won't suffer, that I won't cry out to God. But I am going to tell you that when it does happen, I'm going to look to God.

They say that every tragedy in life has two courses of action. It will either draw you closer to God or it will drive you farther away from Him. I hope and pray that if any of you are facing a tragedy in your life that it will only draw you closer to God. You can't fight those battles and have any peace at all unless God is in control of your life. And there's one thing you've got to remember above all: that is that God doesn't make mistakes. If you trust God, then accept what He gives you and praise Him because He has a reason for it. He will lead you and He will direct you as long as you keep Him first. The Apostle Paul put it better than I ever could. He said, "I reckon the suffering of this present time is not worthy to be compared to the glories which shall be revealed to us."

Praise God, there's going to be a time when I stand before God in heaven and I'll look back on the loss I experienced and the tragedy that hit my family and I'll consider it as unimportant as a bee sting. That's how glorious heaven is going to be. And I don't ever want to do anything to cause me to lose out on that glory.

The number one thing that God wants us to share with each other is that "you might believe and have eternal life." What more can we ask for? If you believe in God and you believe that He will give you eternal life, then you have to believe also that He will sustain you through any tragedy that you have to face. He will give you the strength to face it. He will lift you up after it is over. He will give you joy in your heart. And it's not because you've done anything great for Him, but because He has chosen you. [†]

To delegates and friends of the 93rd General Conference of the Brethren Church, greetings in the Name that is above every name, the Name of Jesus Christ, our Savior and our Lord. I wish to thank you for the privilege and the responsibility of being your Moderator for the 1980-1981 church year. Thank you for the privilege of representing you at the National Association of Evangelicals Convention in our nation's capital, January 25-29. We were gathered there when the 52 hostages released from Iran arrived in the capital. Thank you for the privilege of attending your district conferences, except one.

I also wish to thank the local church I am privileged to serve, the First Brethren Church of Ardmore, for many expressions of support during this year of intermittent pastoral absenteeism. Their generosity made it possible for my wife to attend all the district conferences with me. They provided the funds, helped with the children, and made other necessary arrangements for us to travel together. Thank you, Brethen in all districts, for warm receptions and truly fine accommodations as we visited with you.

I also wish to thank the Executive Committee of the General Conference for a fine spirit of cooperation and support as we worked together in our tasks this past year. The Executive Committee is made up of nine people, nine different perspectives, nine different temperaments, nine separate backgrounds, all coming together to do the Lord's work. And when we set about to work, we worked together so that the differences complemented each other in the forming of a beautiful mosaic. "This is the Lord's doing, and it is marvelous in our eyes!" Thank you, Norma (Waters), Fred (Finks), Larry (Baker), Fred (Horn), John (Rowsey), Bill (Kerner), George (Snyder), and Charlie (Beekley). To the Conference I would say, "You can trust your Executive Committee; they have the best interests of the Brethren Church at heart!"



Rev. Moore presented his Moderator's address on Tuesday morning of Conference week.

A Threefold Appraisal of the Brethren Church

The 1981 Moderator's address of Rev. Brian H. Moore

For my report proper, I wish to cast myself into three distinct and separate roles and report from each of them individually: first as priest, then as prophet, then as pastor.

I. As Priest

As your priest for a moment, I wish, as the writer of Hebrews says, to "offer sacrifices of praise" (13:15). The Moderator of the 91st General Conference of the Brethren Church, Pastor Duane Dickson, recommended that the 1981 Conference focus on the positive aspects of the Brethren Church. That recommendation was passed and referred to the Executive Committee. I don't know if we will fulfill this week all that the Moderator and you, the Conference, had in mind in 1979, but I do wish to call to your attention some very positive aspects of the Brethren Church that I see at this time.

Sound theological position

First, I see our theological position as a very positive aspect of the Brethren Church. "The things most surely believed among us" are, I believe, a credit to the church and a matter of praise and glory to our Lord Jesus Christ. We believe that the Bible is, in its entirety, the Word of God. There is no debate on inerrancy in the Brethren Church. We believe that Jesus Christ is the divine Son of God, God incarnate. There is no debate on the deity of Jesus Christ in the Brethren Church. We believe in evangelism and personal conversion. We believe in the new birth, the regeneration of the inner man by the Holy Spirit. We believe that this issues from the fact that the gospel is presented in the power of the Holy Spirit and men are thereby persuaded to repent and to believe in Jesus Christ. There is no debate about evangelism in the Brethren Church. We believe in it!

We believe in human need and the place of Christian compassion in meeting human need. We are not interested in mere disembodied human souls that are to be "won" for the church and her Lord. We enter into the plight of people here and now and seek to do what we can to relieve the misery of people wherever they might be, in our communities and neighborhoods or on another continent. There is no debate about a social gospel versus an evangelistic gospel in the Brethren Church. There is only one gospel, and it is concerned with the whole man, body, soul, and spirit. These are among the vital things we believe. Praise the Lord that He has led us to be faithful stewards of His truth and that He has kept us faithful in our adherence to it.

Fresh signs of life

Second, let us offer sacrifices of praise for the fresh signs of life and growth among us. We have three new congregations to add to the growing number of Brethren churches in the United States: Pasadena (our new Hispanic work which is growing at a phenomenal rate); Carmel, Indiana; and Brethren Bible Fellowship of Columbus, Ohio.

In addition, I would call your attention to the positive statistics found in the 1980 Church Growth report. Just to point out a few positive aspects of this report:

- 57% of the churches showed an increase in the Church Growth Index.
- 62% of the churches showed an increase in membership.
- The denomination showed a 1.7% net growth.
- Worship attendance increased by nearly 500.
- Total income was up by over one-half million dollars.

Praise the Lord for these and other signs of vitality. The Brethren Church appears to be doing something about the 150 plus million people in the United States who claim no church relationship. Growth is now becoming a matter of expectation among us, and that is a wonderful reversal of just a few years ago. We give thanks to His name for this changing attitude and response among us.

Ashland College and Seminary

Third, let us offer sacrifices of praise and thanksgiving for the growth of the Christian consciousness on the Ashland College campus and the continued faithful service of the Ashland Theological Seminary in preparing young men and women for Christian ministry. With reference to Ashland College, it is reported that the number of Brethren students on campus continues to increase and that the impact of Christian "presence" is being more definitely perceived. While some of us might prefer to change Jesus' imagery to that of dynamite, the fact is that "the salt" is working. Let us let it work and pray for the spread of its influence!

Growing youthfulness

Fourth, another positive aspect of the Brethren Church is its growing youthfulness. The reports from the Spiritual State of the Church Committee members revealed an increase of young adults and young families in the ranks of the laity of the Brethren Church. This will mean new leadership, growing Sunday schools, new vitality among us. And have you noticed the declining median age of our pastors? I praise the Lord for our silver-haired pastors, for that gray hair is a crown of splendor (Prov. 16:31), and your faithful ministry has enabled us to progress to this point. But to be frank, there aren't too many of the old soldiers of the cross among us anymore. So praise God for the younger men who now are serving pastorates all across our land. They have come from your churches, you elder statesmen have led them along, the seminary has refined and equipped most of them, and today we have many fine, solid, biblical young men in pulpits of the Brethren Church.

Ever-growing missions program

Fifth, let us offer a sacrifice of praise for the fine, ever-growing missions program of the Brethren Church. Praise God for growth in every area where the Brethren are present on the foreign mission field. Praise God for candidates in training, for prospective candidates in training, and for prospective candidates not yet in formal training. Praise God for the Brethren who have missions on their heart and who pray and generously contribute to the proclamation of the gospel in many parts of the world.

There are many other positive aspects about the church that I could report to you, but you will be hearing more of them throughout Conference week. As a priest, I have offered these sacrifices of praise to our Lord and God.

II. As Prophet

I would like now to step into the role of a prophet. No, I will not be forecasting anything that may happen in the near or distant future. Rather, I wish to exercise that aspect of the prophetic role in which the prophet points his finger, as it were, at God's people, revealing to them some aspect of their lives that needs correction or pointing out some forgotten aspect that needs a fresh reminder or stimulant. There are three areas at which I would point the finger, and I wish to deal with them in the form of questions.

What's happened to congregationalism?

First, *What has happened to congregationalism in our church polity?* Historically speak-

"What has happened to the old Brethren desire for complete obedience to Jesus Christ? Perhaps it has been submerged in the rising tide of individualism where each person fends for self."

ing, congregationalism in its limited form among us came about as a reaction to too much external control over the local situation. Yet, our forefathers wanted to avoid absolute congregationalism, with each local church being totally independent in all matters of its life (see Ronk, *History of the Brethren Church*, pp. 223 ff.). It was not until the church had already become a teenager that the dilemma was resolved. But was the dilemma resolved? Or has it remained resolved?

An aspect of the genius of Brethrenism is its limited congregationalism, allowing each congregation to express its uniqueness in its own social, economic, and spiritual context. For this reason, the Brethren congregations can be creative under the Spirit of God. And for this reason, the Brethren can be amazingly adaptable to different situations. There is freedom to decide, to refrain, to change, to become. I don't believe that any of us would want it any other way.

But my question, as your prophet, is whether we have evidenced the maturity on the local level to handle all this freedom that our form of congregationalism allows? If the genius of Brethrenism is its congregational liberty, the idiocy of Brethrenism is for each local church to do **only** what seems right in its own eyes, to extend the freedom of congregationalism to a practical independence and a disdain for interdependence.

Since there is no central control (which none of us wants), we as a denomination depend entirely on the voluntary cooperation, support, and good will of one another. Where this is withheld, the oneness of our church, the growth of its programs, the witness of the people called Brethren is hindered. My appeal to all of us is to recognize our interdependence, to support the efforts of all segments of the church, to represent ourselves at district and General Conferences. Don't just draw from the strength and heritage of the church at large, but rather contribute to that strength and build that heritage for future generations.

What are we doing about materialism?

A second question I wish to ask the Brethren people at this time is, *What are we doing about the overwhelming materialism of our day?* Or more bluntly, *Why have we allowed ourselves to become so materialistic?* Even though the dollar doesn't say very much these days, it still seems to be such a motivater that we often seem to be listening to its voice more than to the voice of God. In local churches, the cost is the first and great consideration and quite often the last and final consideration all at the same time, as if it were the only issue involved. Money is power in the local church as well as on Wall Street. And quite often our attitude toward its power is all too evident in the decision-making processes of the local church.

On the district or national level materialism is also evident, when some of our older established churches are holding great amounts of funds that they do not need when they could be releasing those funds for the kingdom—for example, in helping struggling churches get started. As a result of this quest for the dollar, even cooperating boards of General Conference begin to sound materialistic because of the need to release Brethren people's money for **their** cause. The competition looks rather obvious as all seek to open the treasures. And we play little games with one another based on who gave how many greenbacks for what cause. Unfortunately, money is talking all too loudly in the Brethren Church!

I would like to apply this problem of materialism to one specific area: our abundance compared with the needs of the Third World. We all owe a debt of thanks to Rev. Phil Lersch in particular for his efforts over the years in reminding us of the need and our obligation in this area. If we **feel** a bit guilty about these issues, is it because we **are** guilty? Guilt may not be the best motivater; love, compassion, and concern are much higher. But whatever the motive, let us all continually allow ourselves to be sensitive to the needs of others. And out of that sensitivity, let us give generously, continually for the relief of suffering millions around the world. We are not here to build empires, we are here to give ourselves away for Jesus' sake. "What I am doing with my resources says infinitely more about my spiritual condition than does the fact that I have them."[1]

What's happened to discipleship?

The third question I address to this Conference is this: *What has happened to discipleship?* Since this has been our emphasis over the past year, I will dwell upon it at greater length. The early Brethren in Europe did not use the word discipleship, but the earliest records are full of references to "obedience." They understood that the movement they were initiating was based on closely following Jesus Christ. This is what we mean by discipleship: following Jesus Christ, learning from Jesus Christ, shaping our lives after Jesus Christ.

[1]Jerry Cook, *Love, Acceptance and Forgiveness* (Glendale, CA: Regal Books, 1979), p. 125.

Someone has well reminded us that discipleship is not legalism leading up to a relationship with Jesus Christ, but it is what happens in a person's life after he or she has been to the cross. It is putting faith into practice, putting Christian concepts into life and into our wills.

As I have received reports from the members of the Spiritual State of the Churches Committee, it is plain to see that intentional disciple-making in the local church is not widely practiced among us. We do have enough of the Spirit of God among us to reach out for the lost. We have reported 927 conversions in the denomination in 1980. We have also reported that 889 of those are being discipled. Now that is a fabulous percentage (96%) if this is a true indication of discipleship. But if by discipling we mean a six-week pastor's class or even a thirteen-week pastor's class, it is questionable if real discipling is taking place.

Classes alone do not get the job done, as worthy as they may be. I speak from experience, having spent about 115 hours with a class of eleven over a period of nine months. We need something more to offset the pressures to fall away or to slip into a kind of mediocrity that produces little or nothing in the Kingdom of God. Disciples bear much fruit, according to John 15:8! Let us reconsider our life in these areas. It is my proposition that John 13:35 holds the key to discipleship: disciples develop best in a context of Christian relationship. "By this shall all men know that ye are my disciples, if ye have love one to another."

Anne Ortlund has written a very fine book on this matter of love and discipleship, *Love Me With Tough Love*. In a chapter entitled "Our New Commandment," she writes,

> *Unless the sheep bind together tighter than ever, more and more sheep on the fringes of the flock will get snatched. Oh, how close we must move in, or we'll get ripped away, and ripped apart. . . . Put your sheep into units of love that will make them unreachable, untouched! . . . we're to be responsible for each others' growth and improvement. We have to care. We have to stick with each other until it happens. . . . The great sin of Christians today is the sin of withholding love. When people in the world see authentic, biblical love within God's family, they'll believe.*[2]

So much of our institutional work on the local level seems to be a substitute for the relational vacuum that exists in our churches. Spontaneity has long since departed out of our gatherings, and organizational efficiency has replaced it. There is a low trust level and a low level of expressed love in the local body of Christ. Discipleship in that environment withers and is stifled because it, too, has to be institutionalized and mechanized to fit the prevailing pattern. And it does not grow under those conditions!

The living life of love must be the atmosphere in our local churches, where people are being **people** with each other, not merely professional or formal role players. In that setting new believers grow as they see more mature believers take their faith seriously and apply it thoroughly to their lives. The models of loving relationships will help produce effective disciples for Jesus Christ.

I like the thought of Richard Halverson, now chaplain of the U.S. Senate:

> *The church is failing in evangelism and mission today not because she does not know what she ought to do or even how to do it, not because she does not have the tools for such a worldwide propagation of the Gospel of Jesus Christ—but* ***because there is no incentive****. And there is no incentive because the conditions in the body which produce that incentive are absent. You cannot legislate evangelism and mission. No amount of organizing and planning, programming, training and exhorting will replace the spontaneous expansion of the church when the Spirit of God reigns in the hearts of believers and they are in fellowship with one another as well as with the Father and with His Son, Jesus Christ.*[3]

What has happened to the old Brethren desire for complete obedience to Jesus Christ? Perhaps it has been submerged in the rising tide of individualism where each person fends for self. New believers don't stand a chance of survival in that atmosphere. Therefore, our churches must resist all trends toward individualism and flesh out what it means to "love one another," belong to one another, be accountable to each other, accept responsibility for one another, and pray for one another. Discipleship grows best in deep relationships.

III. As Pastor

Finally, I would like to adopt the role of pastor and perform a few pastoral functions for the Brethren Church.

Marriages

First, I would like to perform two marriages. For the first marriage, I would like to wed our conservatism to progressivism. Conservatism has a tendency to become complacency if it is not fired with progressivism. Progressivism may lose its moorings if it is not balanced by

[2]Anne Ortlund, *Love Me with Tough Love* (Waco, TX: Word, 1979), pp. 74, 75, 80, 81.

[3]Quoted in *Brethren Hang Together* by Robert C. Girard (Grand Rapids: Zondervan, 1979), p. 62. Emphasis added.

conservatism. I think they would make a great pair! This means, among other things, that the Brethren Church will provide a hospitable environment for its creative people. If we have only conservatism, creativity will perish under the stale breath of conformity. John Gardner writes, "As an organization or society ages, vitality diminishes, flexibility gives way to rigidity, creativity fades and there is a loss of capacity to meet challenges from unexpected directions."[4] Therefore, we must protect and reward our innovators. Let us then be conservative in faith but progressive in spirit.

For the second marriage, I would like to wed congregational government on one hand to a greater spirit of interdependence on the other. As the challenges and responsibilities of the future grow more complex and as the opportunities become more promising, we Brethren must band together in greater mutual support than ever before. Otherwise, we will not meet the challenges and capitalize upon the opportunities we are facing and will be facing.

This means more deliberate intention to support district and national programs and giving these concerns greater priority in our local church budgets. It means banding together to support our young people in their efforts to serve, to be educated, and to grow in Christ to maturity. It means participating in district and national programs of all kinds: camps, educational services, conferences, consultations. It means that we will not think of the local church as being in competition with the denomination or vice versa, but rather that the denomination exists because local churches have, in one spirit, banded together to constitute the denomination.

Burials

As a pastor, I would next like to bury some things: First, I would like to bury the negative, critical spirit. There have been times I thought it was dead, or at least comatose. But it sometimes revives! We need watchdogs, I suppose, but when we play that role on each other, it means that we have an extremely low trust level of our fellow brother or sister in the Lord. Inquiry is fine and necessary, but let us watch the spirit of inquiry that it be not soured by negativism and militant overtones.

Further, I would like to bury all evidences of obscurantism. By that I mean the attitude which says, "My mind is all made up. Do not confuse me with the facts." Bury the attitude which refuses to investigate, ask, inquire, learn, or be enlightened.

And finally, I would like to bury our label-makers, especially the ones that crank out those two familiar labels: liberal and conservative. Sometimes we are so busy categorizing other persons that we forget to put any effort into discovering who they are and what they are really like. Our prejudices based on hasty judgments destroy our ability to discover the grace of God in a fellow Christian's life.

Ordinations (Recommendations)

And finally, I would like to ordain. In fact, I am inviting you to be a part of the ordination. These are my recommendations:

(1) That this Conference authorize the Executive Committee to appoint a sub-committee to assist the Executive Committee in planning the 1983 General Conference with reference to its 100th Anniversary Celebration of the Brethren Church.

(2) That this Conference recognize the twenty-five years of faithful service that Rev. and Mrs. Kenneth Solomon and family have given to Latin American missions by expressing our appreciation and our continuing prayer support as they seek God's will in new areas of mission.

(3) That a formal and thorough statement of the beliefs and practices of the Brethren Church be developed for adoption and dissemination at the 1983 General Conference. By way of explanation, this is not intended to be a creed, but rather a declaration of the articles of our faith.

(4) That those churches represented at this Conference develop a one-year and five-year growth goal during this Conference and that these be totaled to form a composite numerical growth goal for the Brethren Church for 1982 and 1986.

(5) That each local church define and develop a strategy of discipleship for itself by the 1983 General Conference, utilizing the resources of local, district, and national boards of Christian education.

(6) That the Brethren Church wholeheartedly endorse the goal of planting ten new churches by 1986 and support this goal with prayer, finances, encouragment for tentmakers, and any volunteer help that is needed to achieve this goal.

(7) That each local church give greater priority to World Relief in its 1982 budget and that greater sensitivity to the material and spiritual needs of the Third World be developed in the local church.

(8) That the General Conference Delegate Fee be increased to $7.00 (from $6.00), with $5.00 designated for travel allowances and $2.00 designated for the General Conference operating budget.

(9) For more realistic representation at General Conference, I recommend that the Manual of Procedure, Chapter Two, Section II, Article 3, (page 6), be amended so that all delegate credentials be issued on the basis of the statistical report for the preceding calendar year. [†]

[4]John Gardner, *Self-Renewal* (New York: Harper and Row, 1963), p. 3.

"They'll know we are Christians . . ."



A Review of the 93rd General Conference of The Brethren Church

On the preceding 13 pages you have read three of the inspirational messages from this year's General Conference. On the following pages is a review of other highlights of the 93rd General Conference and of the Brethren Youth Convention held in conjunction with the Conference. We hope that you will find this review both informative and challenging, as you read about events that occurred which affect the ongoing life and ministry of the Brethren Church.

Conference Business Sessions

Conference business sailed smoothly forward for three of the four scheduled business sessions with hardly a question raised to ripple the waters. Even a proposal from Executive Committee raising the General Conference apportionment to $5.75 per church growth index point (see below) was passed without question or discussion.

Only one item of business churned the waters, and that was a resolution from the Pennsylvania District requesting the Brethren Church to withdraw its support from Ashland College unless it banned the sale and use of alcoholic beverages on campus. Much of Friday's scheduled business session was taken up by this discussion, making it necessary for delegates to meet again Friday afternoon to conclude Conference business.

On this and the following two pages is a rundown of significant actions taken by the Conference. In addition to these actions, delegates elected officers and members of the various denominational boards and committees, and heard and accepted reports of the various ministries of the church.

National Ordination Council. Last year Conference approved and referred to the Rules and Organization Committee a recommendation from the National Ministerial Association "that a National Ordination Council be established to give final examination for ordination and to certify candidates to the district ministerial examining boards." This council would consist of the chairperson of each district examining board, a Brethren member of the Ashland Theological Seminary faculty, and the Director of Pastoral Ministries as chairman.

In the opening business session this year, the Rules and Organization Committee reported this recommendation to be in order and moved that it be referred to district conferences for further action.

During the Friday business session, Conference, in order to encourage districts to act on this

matter, passed a motion that a letter be sent to all pastors and the moderators and secretaries of all Brethren district conferences stating that the 93rd General Conference of the Brethren Church recommends that all district conferences adopt the proposal for a National Ordination Council.

Moderator's recommendations. Upon the recommendation of Executive Committee, Conference accepted all nine of the Moderator's recommendations (which are printed on page 16 at the end of the Moderator's address). During Conference week, task forces began meeting to deal with recommendations three (developing a statement of beliefs and practices of the Brethren Church), five (developing a strategy of discipleship), and six (planting ten new churches by 1986). And during Thursday's business session, churches were given an opportunity to caucus and set one- and five-year growth goals, as requested in recommendation four (see picture above).

General Conference budget and apportionment. Delegates approved the proposed 1982 budget, which calls for expenditures of $73,085. In order to meet this budget, they also approved raising the apportionment churches pay to $5.75 per church growth index point. By this action, they did away with the graduated apportionment used in recent years, which required larger churches to pay more per index point than smaller congregations (see box).

Refugee resettlement. Conference adopted a resolution from the World Relief Board "that, within the next year, as a demonstration both of the love of Christ and generosity of Americans, each local Brethren church seriously consider sponsoring at least one refugee family in resettlement in its neighborhood through World Relief Refugee Services of the National Association of Evangelicals. Or, if this is not possible, that they search out ways of being actively involved in other refugee resettlement efforts in their community;



Acting on the Moderator's fourth recommendation (see page 16), delegates from 91 local Brethren churches (with a present membership of 13,770) caucused during the Thursday business session to set one- and five-year growth goals. Stepping out in faith, they projected a total membership for their congregations of 16,503 by the end of 1982 and of 28,585 by the end of 1986!

Comparison of Old and New General Conference Apportionment

Old

Church growth index*	Apportionment per index point
1-10	$2.25
11-25	2.75
26-50	3.00
51-75	3.25
76-100	3.50
101-125	3.75
126-150	4.00
151-175	4.25
176-200	4.50
201-300	4.75
301-400	5.00
401-500	5.25
501-600	5.50

New

Each congregation will pay $5.75 per church growth index point* regardless of size.

*Church growth index equals membership plus average Sunday school attendance plus average worship attendance divided by three.

"Also that, since this is an act of Christian Charity, each church will provide the initial orientation and will assist in locating housing and employment and in covering the local cost of resettlement of these refugees;

"And further, that local congregations unable to resettle a refugee family themselves consider giving special funds to Brethren World Relief (designated for refugee resettlement) to assist in this plan."

In his World Relief Board report, board chairman Phil Lersch commended the Johnstown Second Brethren Church for sponsoring three refugees during the past year and the Bryan Brethren Church for assisting them with some finances. But he also noted somewhat sadly that to his knowledge, no other Brethren churches were involved in sponsoring refugees.

Hispanic congregation recognized. During the Thursday business session, Virgil Ingraham presented, J.D. Hamel "heartily, happily, joyously, praise the Lord!" seconded, and delegates "enthusiastically" approved a motion "that the Hispanic Brethren Church at Pasadena, California, be recognized as a regularly organized church by General Conference and be un-



During the Thursday business session, the Conference recognized the Hispanic Brethren Church of Pasadena, Calif., as a regularly organized Brethren church. The above picture of this congregation was taken on Easter Sunday 1981. The new pastor Rev. Manuel Rojas, is seated in the front row in the picture.

der the auspices of the Missionary Board of the Brethren Church until the formation of a new district conference for their area." (See picture above.)

Alcohol on the Ashland College campus. As noted above, this was the only issue that raised any significant discussion. This discussion stemmed from a resolution from the 91st Pennsylvania District Conference recommending that "the following message be approved by this 93rd General Conference of the Brethen Church and delivered to the Chairman of the Board of Trustees of Ashland College: 'The 93rd General Conference of the Brethren Church desires to renew and strengthen its protest to the sale of and the permission to use any alcoholic beverages at Ashland College. We believe that God cannot fully bless the college or its supporters as long as this sinful practice continues. Therefore, if you desire the continued support of the Brethren Church, we insist that alcoholic beverages be banned from the Ashland College Campus immediately—before another class of college freshmen is introduced to it.' "

The resolution in its entirety never became an official item of business, however, for before it could even be put in the form of a motion, Dr. J.D. Hamel moved that the conference approve only the first part—that "The 93rd General Conference of the Brethren Church desires to renew and strengthen its protest to the sale of and the permission to use any alcoholic beverages at Ashland College."

The discussion on this motion tended to generate more heat than light, particularly since no one present for the session could state exactly what the alcohol policy is at Ashland College. And while everyone who spoke to the issue agreed that they did not approve of the sale and use of alcohol on the Ashland College Campus, some did not feel that they could approve this approach to removing it.

In the midst of this discussion, Rev. Jim Miller interjected the larger question of to what extent Ashland could be considered a Christian college. In this light he then introduced the following amendment to Dr. Hamel's motion: "We request from Dr. Joseph Shultz, president of Ashland College, a written report detailing his short and long range plans for transforming Ashland College into a Christ-centered college of the Brethren Church; that a task force be appointed to study options and alternatives that the Brethren Church has with regard to our future with Ashland College, including methods by which the voice of the Brethren can be more strongly heard and listened to, or any other recommendations it sees as necessary; that both of these parties report at this time next year and a course of action be decided at that time."

After further discussion, Jim Miller's amendment to the motion was approved by a standing vote. Then Dr. Hamel's motion *as amended* was passed, with a ballot vote showing 239 in favor and 103 opposed.

1983 General Conference. At the 1983 General Conference, Brethren will celebrate the 100th Anniversary of the Brethren Church. In light of this celebration, delegates to this year's conference approved a motion expanding the Conference to six days (instead of the usual five).

1982 General Conference. By conference action, the 1982 General Conference will meet August 9-13, using the theme "Members in One Body" from Romans 12:4.



Members in One Body

New Conference Officers

Dr. Frederick J. Finks, after a year of service as Moderator-Elect, became the new General Conference Moderator at the concluding session of this year's Conference. His responsibilities began immediately, as he became chairman of Executive Committee and the General Conference representative to the district conferences.

Dr. Finks is senior pastor of the Winding Waters Brethren Church of Elkhart, Ind., where he has served since 1972. He is a 1969 graduate of Ashland College, a 1972 graduate of Ashland Theological Seminary, and received a doctor of ministry degree from Fuller Theological Seminary in 1980.

Dr. Finks and his wife, Holly, have two children.

Selected as the new Moderator-Elect was Dr. Donald Rinehart, associate professor of religion and dean of the School of Arts and Humanities at Ashland College.

A 1959 graduate of Ashland College, Dr. Rinehart also has a master of education degree from the University of Arizona, a master of divinity degree from Ashland Theological Seminary, and a doctor of ministry degree from ATS. Before joining the college faculty in 1969, he served from 1965 to 1969 as pastor of the Smithville Brethren Church.



Moderator-Elect Donald Rinehart



New Moderator Frederick Finks (right) with this year's Moderator Brian Moore.

Dr. Rinehart and his wife, Jan, have three children. The oldest is a freshman at Ashland College.

Other newly elected Conference officers were as follows:

—Assistant secretary, Grace Grumbling. Mrs. Grumbling, a member of the Johnstown Third Brethren Church, has served several years as editor of the *Woman's Outlook*.

—Assistant treasurer, Rodger Geaslen. A member of the Hagerstown First Brethren Church and formerly of the Washington, D.C., Brethren Church, Mr. Geaslen has served in various capacities at the district and national level of the church.

—Statutory agent, Ronald W. Waters. Mr. Waters is Executive Director and Manager of the Brethren Publishing Company.

—Statistician, Richard Winfield. Mr. Winfield is editor of *The Brethren Evangelist*.

Re-elected to their respective offices were the secretary, Mr. Fred Horn, Sr., a member of the Ardmore First Brethren Church; and the treasurer, Mr. George Snyder, of the Ashland Park Street Brethren Church.

Conference Offering

Each day of Conference week an offering was received during the evening inspirational service. A total of $2,786.42 was received.

Half of this offering went to the General Conference ($1,393.22). The other half was divided among four ministries of the church — the Missionary Board, the Brethren Publishing Company, the Board of Christian Education, and Ashland College and Seminary — with each of the four ministries receiving $348.30.

Task Force Seeking Help

In accordance with the Moderator's third recommendation, the 1981 General Conference created a task force to write a statement of faith for the 1983 centennial of the Brethren Church. Jerry Flora and Dale R. Stoffer are the co-chairmen of this task force.

This task force is open to anyone who is interested in this project. If you would like to help, write to Professor Flora at Ashland Theological Seminary before October 15. Lay persons are welcome!

Allen Baer Consecrated for Missionary Service

During the Missionary Board inspirational service on Monday night of General Conference, a consecration service was held to set aside Allen Baer for Brethren missionary service.

Allen will attend Ashland College this school year in order to obtain a teaching certificate. Then, after some additional training, he will be assigned to service in either Argentina or Colombia.

By having a teaching certificate, Allen hopes to provide most of his own support while working with the mission and national church in a lay capacity. His exact job will be determined by the needs at the time of his assignment.

Allen is a native of Goshen, Indiana, where he is a member of the First Brethren Church. He graduated from Ashland College in 1966 with a liberal arts major in Spanish. He has also had training in other languages.



Following his consecration to missionary service, Allen Baer is congratulated by Rev. Spencer Gentle (left), Allen's pastor and outgoing president of the Missionary Board, and by Rev. Virgil Ingraham, General Secretary of the Missionary Board.

After college, he served as an aircraft mechanic in the Air Force. Since his discharge, he has held several jobs, many of which have given him valuable training for Brethren missionary service. In addition, he is an accomplished musician. His many and varied talents will be very useful to the mission work of either country.

Although Allen has always had an interest in missions, he never felt trained for such service. Then last November he was asked by his pastor, Spencer Gentle, if he had ever considered mission work. After further investigation, Allen found that he was qualified, and he made the commitment to serve his Lord and Savior, Jesus Christ. It is hoped that he will be in South America next summer.

Corinth Church Receives Laymen's Award

The National Laymen's Organization presented a special award to the Corinth Brethren Church during the Laymen's Inspirational Service on Thursday evening of Conference. The award was in recognition of the outstanding achievement of this congregation in translating and printing *The Brethren Pastor's Handbook* in Spanish.

The idea for this project come to the Corinth pastor, Rev. Frederick T. Snyder, when he traveled to South America with the Laymen's Work and Worship Tour in 1977. While in Argentina he learned that copies of *The Brethren Pastor's Handbook* were not given to graduates of Eden Bible Institute since it was not available in Spanish.



Corinth moderator Raymond Morrow (center) accepts the Outstanding Achievement Award from the new Laymen president Jim Payne. Rev. Snyder is holding a copy of The Brethren Pastor's Handbook *in Spanish.*

When Rev. Snyder returned to his church, he presented the idea of translating and printing the handbook to his congregation. They accepted the project, a translator was secured, and work began. After overcoming many hurdles, the work was finally completed this year and 50 copies printed in August. Twenty-five of these are now in Argentina.

In addition to each graduate of Eden Bible Institute receiving a copy of the handbook in Spanish, it will also be used in Colombia, Mexico, and in the Spanish Brethren church in Pasadena.

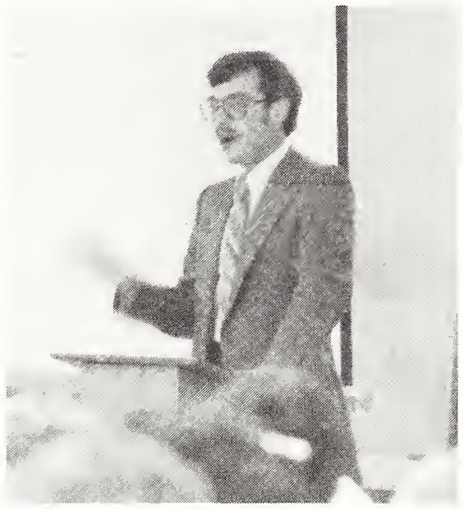
Convention Highlights

The National Brethren Youth Convention, sponsored annually by the Board of Christian Education, brought about 200 youth to Ashland for a week full of inspiration, business, fellowship, and fun. It was a successful week, filled with a variety of programming.

Acting upon a recommendation by former BYC Moderator Dave Kerner, the youth schedule included three seminars on "Brethren History and Thought" by Dr. Dale Stoffer. The youth had opportunities to learn a vast amount about our heritage in a relatively short span of time, thanks to Dr. Stoffer's careful planning and condensation of information.

One of the highlights of the week was the daily BYC Inspirationals. There was a welcome variety in the daily schedule, as the youth were inspired through a chalk talk by Rev. Donald Rowser, a drama presentation by the Summer Crusader group C.A.S.T., a devotional movie entitled "Hi, I'm Ann," and a talk by Rev. Kenneth Solomon in which he shared first-hand experiences of the mission field.

Redwood Hall served as a beautiful evening setting for another inspirational event: Youth Communion. Approximately 220 youth and youth sponsors attended the event, led by the Rev. Stephen Barber. Special guests included Rev. Rodney Toews, Vice President of Gospel Light, and Dr. Ralph Neighbour, the General Conference inspirational speaker.



Dr. Dale Stoffer led three seminars on "Brethren History and Thought" for the youth.

Evening events during the week included Monday night's "BYC Kick-Off," two evenings of "Superfellowship," a Walt Disney movie, Crusader Review, and Friday night's highlight, a concert by Honeytree. Youth who registered with the convention and attended most of the scheduled events during the week received a free ticket to the concert. It was an uplifting ending to an eventful week.

—Julie Schiefer



The BYC Convention concluded with a spiritually uplifting concert by Honeytree, a popular Christian musician.

Convention Business Sessions

The Brethren Youth delegates to the 1981 Convention — numbering around 120—passed a milestone in history by eliminating the one-to-five ratio (delegates to total members) for Convention representation. Acting upon a recommendation from Moderator Gregg Brelsford, the Convention voted to allow all nationally registered BYC members attending the Convention to attain delegate status. In the past, only one delegate per every five registered members was allowed, and the remaining youth who attended the Convention sat in the "gallery" section as alternates. The alternates could not participate in floor discussion or vote.

Another important item of business for the BYC was updating the Council and Convention travel aid plan. Under the old plan, Council aid was paid at either 5¢ or 8¢ per mile, depending on distance, and Convention travel was only available to the far-reaching districts, on a limited basis. The new plan which the Convention adopted, also from Moderator Brelsford's recommendations, allows for 50% funding across the board for Council members (based on the current rate per mile set by the Board of Christian Education), and up to 50% funding for Con-

vention delegates beyond a 300-mile radius from Ashland. In the event that travel aid requests overrun available revenues, the Director of Christian Education will have full authority to equitably divide funds among those requesting aid.

After several years' absence, the National Brethren Youth organization will once again have a set of guidelines to aim for during this year. Drawn up by a guidelines committee in Council chaired by Jean Troup, the Convention overwhelmingly passed the following as their guidelines for the coming year:

(1) Sometime during the year, have at least one meeting on the subject of evangelism.
(2) Encourage each member to have regular personal devotions.
(3) Set a goal for the National BYC Project and send the ingathering to the Board of Christian Education, or bring it to Conference.
(4) Have or participate in at least one church service during the year.
(5) Perform at least three community service projects.
(6) Send at least one representative to General Conference and each state and/or district youth function (i.e., rallies, camps, retreats, conferences, etc.).
(7) Spend at least one meeting discussing and memorizing the BYC Covenant.

The annual Ingathering was held on Wednesday, with nearly $10,000 received toward the goal of $15,800. Since then, an additional $1,000 has been received, bringing the total to around $11,000. Following the economy moves of the times, the youth trimmed down their budget figures for next year. The final total—to be met at the 1982 Convention Ingathering — is $14,450. The projects, which approximately one-half of the budget will go toward, were voted upon on Friday. They will be Brethren Care of Ashland and the Summer Crusader Program.



BYC Moderator Gregg Brelsford, in addition to leading the Youth Convention business sessions, presented his Moderator's address to a combined session of adults and youth on Tuesday afternoon of Conference.

In annual elections, Moderator Gregg Brelsford was elected to serve another term. Gregg is a junior chemistry major at Wooster College, and is from Ashland. The new vice moderator—Mike Funkhouser—comes from Sarasota, Florida. Mike will be a freshman at Manatee Junior College this fall, with a future goal of entering the ministry. Elected to the office of secretary was Cheryl Grumbling, from

(continued on next page)

Youth "arguments" clarified

Having served as National BYC Moderator of our Youth Convention, I'd like to clarify and correct a comment that was made during the Friday adult business session by one of the delegates. After I heard about the comment second hand, and after reviewing the tape made of the business session, I wish I could have been there on the spot to share. But I lovingly hope this note will suffice.

The remark made by the delegate was, "I heard that the youth were having '**big arguments**' in their business session yesterday. They're following their teachers well." This comment was made during discussion of the Ashland College alcohol question. There was some confusion evident when some adults thought that the youth were having big arguments over the alcohol question.

First of all, the delegate was referring to the discussion the youth had on a proposed change in delegate status at our National BYC Convention, not the alcohol topic. I quote our National BCE director, who was present at the youth meeting the delegate referred to: "It was a perfect example of loving Christian debate over differing opinions . . . a calm discussion of the issue (delegate status) . . . it was not arguing."

Secondly, I offer these words of encouragement to the Brethren on behalf of the youth that attended the Convention. The youth did mention their concern over the alcohol question at AC, but not until Friday afternoon of that week, during the time the adults were discussing the issue. It was a neat feeling to see and hear how the youth applied themselves to the issue. We all stood with bowed heads as we were led in prayer for the adult session and Ashland College by an Ashland College student.

Again, I hope this clears up any misunderstanding and at the same time offers encouragement to the relationship we all have as joint-heirs in Jesus Christ.

—Gregg Brelsford

Woman's Missionary Society

"They'll Know We Are Christians . . . By Our Fruits" was the theme of the WMS sessions at General Conference. Mrs. Jeannette Solomon, recently returned Brethren Missionary to Colombia, was the daily devotional speaker. She spoke each day on a specific fruit of the spirit — joy, patience, faithfulness, and kindness.

A total of 200 women attended the sessions, including 146 delegates, 10 national officers, 5 district presidents, and 39 guests. Among these were Mrs. Bessie Grove, 94, the oldest WMS member, and Mrs. Dorothy Huse from the Manteca, Calif., Brethren Church, who last attended General Conference 31 years ago.

The Thank Offering Ingathering, led by the North Manchester WMS, was held Wednesday morning. A total of $9,852 was received. On Friday morning the New Lebanon WMS was in charge of the Project Ingathering. A total of $9,858.05 was gathered, which goes to the 1980-81 project of Brethren Mission work in Argentina.

During the Tuesday session a new project was accepted for 1981-82—the establishment of a revolving fund to be used for building churches in Mexico. As new Brethren mission congregations are formed in Mexico, they will be able to borrow money from this fund to aid in the construction of buildings. Also on Tuesday, the women approved a change in national dues, raising them from $5.00 to $7.00 per year, starting in January 1982.

An election of officers on Wednesday resulted in all of last year's officers being re-elected: Pauline Benshoff, president; Judi Gentle, first vice president; Charlene Rowser, second vice president; Sherry Van Duyne, financial secretary; and Dorothy Carpenter, treasurer. Trudy Kerner and Kathie Jo Graham were reappointed to their positions as general secretary and assistant general secretary respectively. And Grace Grumbling, Helen Shively, and Donna Stoffer were likewise reappointed to their respective positions as *Woman's Outlook* editor, literature secretary, and assistant literature secretary.

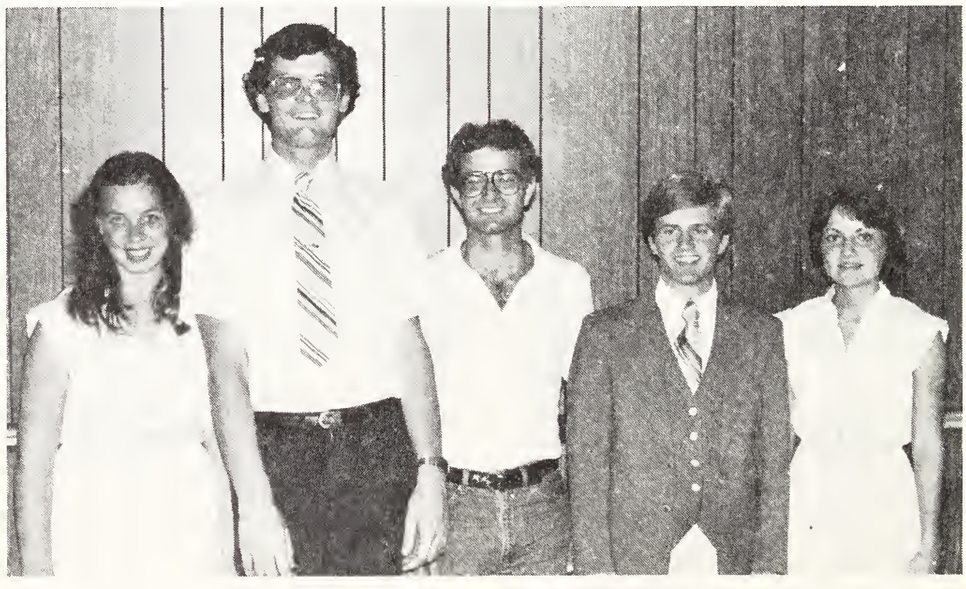
Other items of interest from the sessions: On Tuesday Gwen Holsinger, an Ashland College senior from Ashland, Ohio, was announced as the recipient of the 1981-82 WMS scholarship. During the Friday session WMS women who are registered nurses were requested to volunteer to be available one day of the 1982 Conference in case of medical emergencies. Also planned for next year is a WMS quilting project. Each society will be asked to bring quilting squares to Conference. These will be made into quilts to be auctioned off later in the week, with the money to go to world relief.

Youth Convention Business

(continued from previous page)

Georgetown, Delaware. Cheryl is entering Ashland College this fall as a freshman. Her assistant is Kathleen Wilson, from Masontown, Pennsylvania. She is a student at Uniontown Beauty Academy, planning to become a cosmetologist. The re-elected treasurer is Billy Hesketh, a student at Ashland College, from Vandergrift, Pennsylvania. And last is our new statistician—Tom Grumbling. A brother to Cheryl, he is also from Georgetown, Delaware, but is presently residing in Ohio.

—Julie Schiefer



New BYC national officers are (left to right) Kathleen Wilson, assistant secretary; Mike Funkhouser, vice moderator; Tom Grumbling, statistician; Gregg Brelsford, moderator; Cheryl Grumbling, secretary; and (not pictured) Billy Hesketh, treasurer.

Ministerial Association



Dr. Richard Dobbins

Brethren pastors and ministers who attended the National Ministerial Association sessions once again enjoyed the penetrating insights and humor of Dr. Richard Dobbins. Dr. Dobbins, head of Emerge Ministries, a Christian counseling center in Akron, Ohio, spoke on "The House of Matrimony" and "God's Man in the Home."

In their four sessions, the ministers also shared instances of God's blessing on their work and in their lives, accepted new members, and took care of other association business. Association officers—Rev. Kent Bennett, president; Rev. Gerald Barr, secretary-treasurer; and Rev. Richard Craver, assistant secretary-treasurer—were re-elected for another year.

The ministers also learned that the 1982 Brethren Pastors' Conference is scheduled for March 9-11 at the Cedarkirk Retreat Center in Lithia, Florida. Resource leaders will be Rev. Lacy Harwell, pastor of the Maximo Presbyterian Church in St. Petersburg, Fla., and Dr. William S. Reed, M.D., M.S., founder of the Christian Medical Foundation Counseling Center in Tampa, Fla.

Laymen's Organization

Rev. Rodney Thomas, pastor of the Gretna Brethren Church, was the daily Bible study leader for the National Laymen's Organization (NLO) sessions at General Conference. He based his studies on the First Letter of John, using as his theme "They'll Know We Are Christians . . . By Our Joy."

Approximately 70 men attended the Laymen's meetings. In addition to hearing Rev. Thomas, they spent time in their daily sessions taking care of NLO business.

In their annual election, James Payne, last year's first vice president, was elected the new president. The new first vice president is Curtis Hamel. Also newly elected was Jim Woods as assistant secretary.

Re-elected to their respective positions were Virgil Barnhart, vice president for Boys' Brotherhood; Harold Baker, secretary; Jack Stombaugh, treasurer; and Owen Nye, assistant treasurer.

A report of the 1981 project revealed that the laymen had fallen short of their goal of $7,000. They did give $2,350 to Campus Ministry, $500 to the seminary scholarship fund, and $200 to the Ashland College scholarship fund. Undaunted by this failure, the men set their sights even higher for 1982, with a total goal of $8,000. Of this, $5,000 will go to Campus Ministry, $1,000 each to the seminary and college scholarship funds, and another $1,000 to Riverside Christian Training School.

In other business, the Laymen reduced the number of their organizational goals from eleven to six, and eliminated the point system. Now, instead of presenting an award to the local organization that scores the most points on these goals, the Laymen will present an annual outstanding achievement award. This award will be given each year to a Brethren individual, organization, or congregation that has performed an outstanding act of Christian service. This year the award went to the Corinth Brethren Church (see page 21).



"Sir Oliver's Song," a study of the Ten Commandments, was the theme of the daily children's sessions at General Conference. Approximately 40 children participated. Jeff Whiteside supervised the sessions and directed the music. Assisting him with classroom instruction were approximately 50 people from various Brethren churches. On Friday afternoon the children presented the musical, "Sir Oliver's Song" (pictured above), with Evan Bridenstine (an Ashland College student) as Sir Oliver.

Jane Solomon Honored as Christian Educator of the Year

During the Friday night Board of Christian Education service, Jane Solomon was recognized by the Board of Christian Education and the Association of Brethren Church Teachers as Christian Educator of the Year in the Brethren Church. Mrs. Solomon was recognized for her years of successful work in the Sunday school and vacation Bible school programs at the Gretna Brethren Church, near Bellefontaine, Ohio.

Mrs. Solomon and her husband, Rev. Leroy Solomon, recently concluded a four-year ministry at the Gretna Church. During those four years, Mrs. Solomon served as a Sunday school teacher in the primary grades, teacher in the vacation Bible school, and as coordinator of the VBS for two summers. Under her leadership, VBS attendance rose dramatically, and many new families were reached.



Jane Solomon receives a plaque honoring her as Christian Educator of the Year from Mr. Charles Beekley.

Mrs. Solomon was nominated for Educator of the Year by the Board of Christian Education of the Gretna Church. Shirley McPherson, chairperson of that board, wrote in her nomination letter: "Without a doubt, Jane is one of the most organized and well-prepared teachers we have ever met. To enter her classroom is to be encompassed in a world carefully planned and prepared to stimulate, excite, surround, and please her students. Learning with Jane is always an adventure because of her continual search for new ways to help students learn."

In addition to her involvement in the Christian education program at the Gretna Church, Mrs. Solomon has taught in public school for ten years and served as president of the local teachers association for the past year. Three years ago she was recognized as a Jennings Scholarship winner—a statewide program of teacher excellence recognition in Ohio.

On August 1, Rev. and Mrs. Solomon moved to a new ministry with the Smithville Brethren Church.

Crusader Alumni Dinner

Approximately 60 former participants in the Summer Crusader Program and their spouses enjoyed a fellowship meal together at the Park Street Church on Monday evening, August 10. Hostess extraordinaire Fern Smith provided a ham dinner to the group as they enjoyed a slide show of memories from years ago. The event marked the official beginning of the Crusader Alumni Association.

Director of Christian Education Charles Beekley, introduced former directors Charles Munson and Fred Burkey, who each spoke briefly about the Crusader Program as it developed under their direction. A special presentation was then made to Jim Miller, "Professional Crusader," for his "meritorious service to the Board of Christian Education and the Brethren Church." Jim holds the Crusading record for serving six consecutive summers in the program. Recognition was also given to several who had served for five summers: Phil Lersch, Donna Shank, Kerry Scott, and Dolores Keplinger.

Plans are being made to hold a dinner for Crusader alumni annually at the beginning of Conference week. There will also be periodic mailings of letters and/or newsletters during the year to keep alumni aware of current events and the development of their new organization.

Crusader alumni who were not contacted about the alumni dinner this year should write to the Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805, and inform them of your name and address. Also welcome are the names and addresses of other alumni of whom you may be aware. As soon as the mailing lists are more complete, the first letter or newsletter will be sent—hopefully around mid-October.

—Julie Schiefer

UPDATE

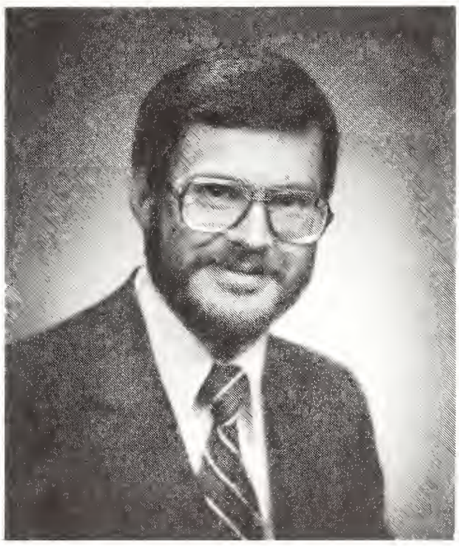
news from the Brethren Church

Robert D. Mitchell ordained

Elkhart, Ind. — Robert D. Mitchell was ordained an elder in the Brethren Church on Sunday morning, August 2, 1981. The ordination service took place at the Winding Waters Brethren Church in Elkhart, where Rev. Mitchell serves as associate pastor.

Dr. Donald Rinehart, associate professor of religion at Ashland College, presented a message entitled "A Man in Mission" during the service. Other Brethren elders participating in the ordination were Dr. Frederick Finks, senior pastor of the Winding Waters Brethren Church, and Rev. Jack Oxenrider, pastor of the Jefferson Brethren Church.

Mr. Lanny Rogers, moderator of the Winding Waters congregation, read the action of the church calling for Mr. Mitchell's ordination. Kathryn Mitchell, wife of the new elder, presented a violin solo as special music for the service.



Rev. Robert D. Mitchell

Rev. Mitchell is the son of Mr. and Mrs. William D. Mitchell, and was born in Martins Ferry, Ohio, on October 27, 1949. He is a graduate of Martins Ferry High School, and attended Ashland College, from which he received a B.A. degree in music in 1971.

He also holds an M.A. degree in music theory from Arizona State University, and a master of divinity degree from Fuller Theological Seminary, which he received in June 1980.

Before becoming associate pastor of the Winding Waters Brethren Church in June 1980, Mitchell had served in the following positions: as director of Christian education at the Alice Avenue Baptist Church in Phoenix, Arizona: as instructor of music theory at Arizona State University; as music director at the First Baptist Church in Hollywood, California; and as professor of music theory at Pacific Coast Baptist College.

In 1970 Robert married Kathryn Rinehart of Tucson, Arizona. The Mitchells now have two children, Nathan Robert and Amy Kathryn.

Susan Hyland named editor of ABCT Newsletter

Ashland, Ohio—The Board of Christian Education has announced the appointment of Susan (White) Hyland to the position of editor for the *ABCT Newsletter*.

Mrs. Hyland is a 1975 graduate of Ashland College and a 1981 graduate of Ashland Theological Seminary, from which she received the master of divinity degree. After graduation from college, she taught two years at Temple Christian High School in Mansfield, Ohio, before entering the seminary. She is presently a part-time teacher at the Ashland Academy (on the Ashland College campus) and at the Ashland Christian school.

Mrs. Hyland has practical writing experience, having served one year as assistant to the director of communications at Ashland College. She has also written for *The Brethren Evangelist*.

Susan is married to Kenneth Hyland, also a graduate of Ashland Theological Seminary. Mr. Hyland is presently serving as pastor of a rural Methodist church in Ashland County.

The *ABCT Newsletter*, is a publication of the Association of Brethren Church Teachers. It is designed to sharpen the skills of Brethren Christian educators and provide a source of ideas and information for Christian education ministries throughout the denomination. The newsletter is published ten times a year, September through June. Mrs. Hyland begins her editorial responsibilities with the October issue.

Brethren Church shows growth in 1980

The Brethren Church showed a net gain in membership for the second year in a row, according to the national statistician's 1980 report. What is even more noteworthy, the net gain of 257 in 1980 was more than ten times the net gain of 23 in 1979. Total membership at the end of 1980 stood at 15,485.

Average worship attendance also showed an increase in 1980. The 1980 average was 10,466, compared with 9,995 in 1979.

Another positive note in the report was that 69 churches (62% of those reporting) showed an increase in church membership in 1980. This was up from 56 churches (51%) in 1979.

The American Festival of Evangelism challenges us to obedience and growth

A report by Rev. James Black, Director of Home Missions and Evangelism.

What a tremendous privilege to have been part of a momentous, history-making Festival of Evangelism. The very word "festival" generates excitement, as it speaks of an occasion of feasting or celebration. The more than 8,000 evangelicals, of many groups and denominations, who gathered in Kansas City, Missouri, July 27-30, truly knew what it was to enjoy spiritual feasting and celebration. The great task that now remains is to permit the influence of those days to spread throughout our country and throughout the world.

The theme of the Festival was "Let the Church Obey His Voice," and our attention was directed to Scripture: "Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice If you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is mine; and you shall be to Me a kingdom of priests and a holy nation" (I Samuel 15:22); Exodus 15:5,6).

The titles of various Festival messages would of themselves serve as a great sermon outline. The morning Bible teachers spoke on "The Lostness of Mankind" (Adrian Rogers); "Spiritual Awakening" (Jill Briscoe); and "The Kingdom Is Here" (Jerry Kirk). We were reminded that without Jesus Christ as Savior, mankind is indeed lost . . . and hell is for real! Jesus is not a choice among choices, but He is "the way" (John 14:6).

The evening speakers then challenged us with the means of this obedience: "God Calls Us to Vision" (Thomas F. Zimmerman); "God Calls Us to Unity" (Harold Carter); "God Calls Us to Boldness" (Luis Palau); and "God Calls Us to Obedience" (Billy Graham).

In addition to the speakers and teachers and the great music and flawless programming, 200 seminars and workshops were available to aid in "Equipping, Discipling, and Evangelizing," with each of these emphasized on a separate day. It would serve no real purpose to name all who lead the seminars and workshops, but some people the Brethren would recognize are Leighton Ford, Win Arn, Bill Bright, James Kennedy, C. Peter Wagner, Howard Ball, Gordon McDonald, and Chuck Colson.

Our own Brethren were also well represented, and at least twenty gathered for a noon luncheon provided by Dr. Joseph Shultz, president of Ashland College and Theological Seminary. Dr. Fred Finks, our new General Conference Moderator, was in attendance, as were Juan and Maria Miranda. For fear of forgetting someone, other Brethren will not be listed. But I have a feeling you will know them—you will hear from them.

Did the Festival accomplish anything? Will it contribute to anything lasting or worthwhile? Or was it just a time of renewal for those of us fortunate enough to attend? Thomas F. Zimmerman, Chairman of the Festival Executive Committee, writes: "Since the inception of the idea for the Festival, the Planning Committee agreed it should not and cannot be simply another convention or event. Rather, it is our prayer and hope that the Festival will launch such a process of evangelism that the whole nation will feel the impact of the claims of the Gospel."

I will admit that it was a personal privilege to meet and talk with people such as Mr. Charles Colson and Rev. Merv Rozelle, and to enjoy a brief chat with one of my favorite people, Jeanette Clift George (actress who played Corrie Ten Boom in "The Hiding Place"). But my excitement goes beyond this, and leads me to believe the impact of this gathering of evangelicals will truly be far-reaching.

The very theme of "obedience" should speak to us all. We have "heard" His voice. The problem seems to be our lack of willingness to obey. If I am correct in sensing the pulse of the 1981 General Conference, however, obedience **is** a priority with the Brethren. The mandate Jesus left to His followers (we who are His disciples) two thousand years ago to "go and make disciples of all nations" has never been rescinded. Our call to obedience emphasizes the urgency we have to fulfill the "Great Commission."

Brethren, I believe it's going to happen. The goal of planting eleven new Brethren churches in five years is already "happening" with the beginning of a church in Orlando, Florida. Remember to pray for the Bolingers. Remember to pray for other Home Mission pastors and tentmakers laboring with them. **Every district** is now involved in some stage of church planting, some only in the beginning stages, some with pastors busy at work. Even the smaller districts are looking ahead with great faith and determination to grow.

And what of the Conference delegates' goal projection to show a net membership increase of over 100% in the next five years? That's exciting. It is also possible, and it is God's will that His church grow!

We are living in great days . . . in truly exciting times. What a privilege to be His disciples, His followers, and, as we were reminded by our Conference speaker, Dr. Neighbour, to be His "servants." The goals are set, the call is clear, the reward is matchless, and ours is but to obey. Remember, failure to obey is tragic. Man without Christ is not unfortunate . . . He is lost!

Brethren, let's grow!

New roof constructed on Publishing Company print shop

Ashland, Ohio—A new roof has been constructed on the print shop portion of the Brethren Publishing Company building. Construction began in mid-July and was completed the third week in August.

"The new roof was necessary because of our continual problem with leaks in the old flat roof," explained Executive Director Ronald W. Waters. "The truss roof will let the snow and ice run off rather than sit, melt, and soak through to the shop."

In addition, the existing sloped roof on the front of the Publishing Company building was reshingled. Total cost of the project was about $17,000.



Workmen put the finishing touches on the new truss roof on the print shop of the Brethren Publishing Company.

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Association of Brethren Church Teachers

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—Church School Teachers
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NOTE: The membership year runs from October 1, 1981, to September 30, 1982*

The Brethren Publishing Company:
Serving the Brethren Church Through the Printed Word

by Ronald W. Waters

THE Brethren Publishing Company is unique among the boards and committees of the Brethren Church. Why? Because it is both a ministry and a business. That presents definite challenges and opportunities to the company as we seek to fulfill our purpose as the communications arm of the Brethren Church.

Our Ministry—*The Brethren Evangelist*

As a regular reader of *The Brethren Evangelist*, you are familiar with this very visible part of our work.

Henry Holsinger began the *Evangelist* in 1878. The newly-formed Brethren Church purchased the magazine from Holsinger in 1892, and the *Evangelist* has served as the official publication of the Brethren Church since.

The purpose of *The Brethren Evangelist* is to help our readers become effective disciples of Jesus Christ and responsible, active participants in the life, thought, and ministry of the Brethren Church. In fact, it is the only publication, Brethren or otherwise, that focuses on the whole church and the whole individual.

Editor Richard Winfield carefully selects biblically-based feature articles, information on Brethren Church ministries, and news from Brethren churches to support and fulfill this purpose.

While we employ good business practices in our work with the *Evangelist*, our primary emphasis is on ministry, not on the bottom line of the profit and loss statement. Yet, even a ministry must have proper funding if it is to continue.

The Brethren Evangelist receives funds from:

—Subscriptions
—Advertising
—Interest from the new Brethren Publications/Home Missions Endowment Fund
—Contributions from other Brethren Church ministries for the promotional value of the *Evangelist* for their work
—Specially-designated gifts from individuals and budgeted offerings from Brethren churches for the annual Publications Offering

In addition, the "business" areas of the Publishing Company contribute annually toward the cost of producing the *Evangelist*. These "business" areas are self-supporting, based on sales. **All gifts to the Brethren Publishing Company, unless specifically designated otherwise, are applied to the cost of the *Evangelist*.**

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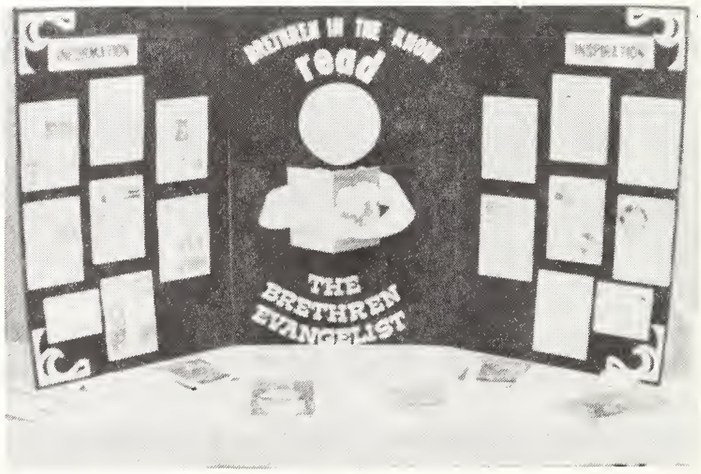
Since the "business" areas of the Publishing Company contribute to the support of the *Evangelist*, your purchase of goods and use of our services also help the magazine. "We're happy so many Brethren congregations and individuals make use of the Brethren Publishing Company.

Consider these services we provide:

The Brethren Bible Class Quarterly is an adult Sunday school lesson guide based on the International Lesson Series. The editor, Richard Winfield, and all writers (Dr. L.E. Lindower, background; Rev. William Anderson, exposition; and Rev. George Solomon, application) are Brethren. They are gifted writers with a commitment to God's Word and to the Brethren Church.

The Quarterly's value as conservative, Bible-based material is attested by its use by several Church of the Brethren congregations.

Six **Brethren books** and over **a dozen tracts** on Brethren history and doctrine are available. The most popular item is "The Brethren Church," a six-page leaflet released in 1979, with over 37,500 sold.



*Our ministry—**The Brethren Evangelist**—providing inspiration and church-related information to members of the Brethren Church.*

Mr. Waters is Executive Director and General Manager of the Brethren Publishing Company.

The Publishing Company is beginning a new project, adopted by the board in August, to produce a new work on Brethren history and doctrine. This two-year project will result in a book to replace *Our Faith*, one suitable for individual reading and for use in pastors' classes.

Special products produced by the Publishing Company include faith promise cards, worship registration pads, Brethren Church window decals, and baptismal and change of membership certificates.

The every-Sunday **Brethren Church Bulletin Service** includes a message about the Brethren Church or one of its ministries on the back page once each month. This four-color service is provided in cooperation with Cathedral Art Folders.

The Publishing Company markets five lines of **Sunday school material** in addition to the Brethren Quarterly. Curriculum companies represented are Gospel Light and David C. Cook (both endorsed for use in Brethren churches by the Board of Christian Education), Scripture Press, Standard, and Union Gospel Press.

Because we are a denominational distributor, we have a direct line to editors and marketing personnel of these companies—an advantage few other curriculum dealers have. The folks at Gospel Light and Cook are especially open to the needs and interests of our people.

Related to this, we also handle junior church and youth and adult elective study materials from these companies. Many of these may be used effectively in Bible studies throughout the week, as well as on Sunday morning. Pat Dovey is your contact for curriculum materials.

Our complete offset and letterpress **print shop** devotes about half of its time to materials prepared by the Publishing Company. The remainder of the work comes from Brethren boards and committees, Brethren churches, and individuals and businesses. Ron Waters will be happy to give you a free estimate on your next printing job.

Finally, the Publishing Company provides **office space** at 524 and 530 College Avenue for the Brethren Church National Office, the Missionary Board, and the Board of Christian Education. Recent improvements to the property have included a new roof on the building (see page 29).

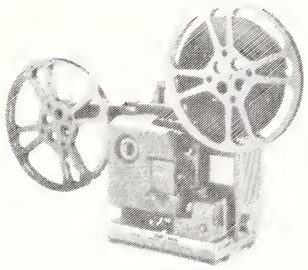
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All-in-all, the Brethren Publishing Company is here to serve . . . through the upbuilding ministry of *The Brethren Evangelist* and through the business of providing goods and services to enhance the ministry of your local church.

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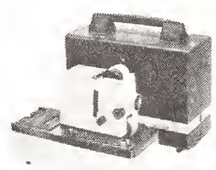
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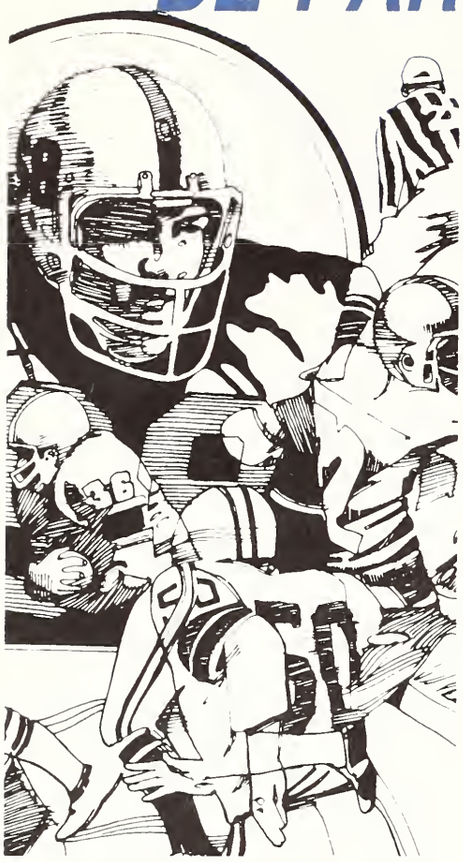
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—by telling you what is happening to other Brethren churches and people, so that you might be inspired by their example and gain ideas you can use in your local congregation.

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—by praying for God's guidance upon us as we select articles and plan each issue of the *Evangelist*.
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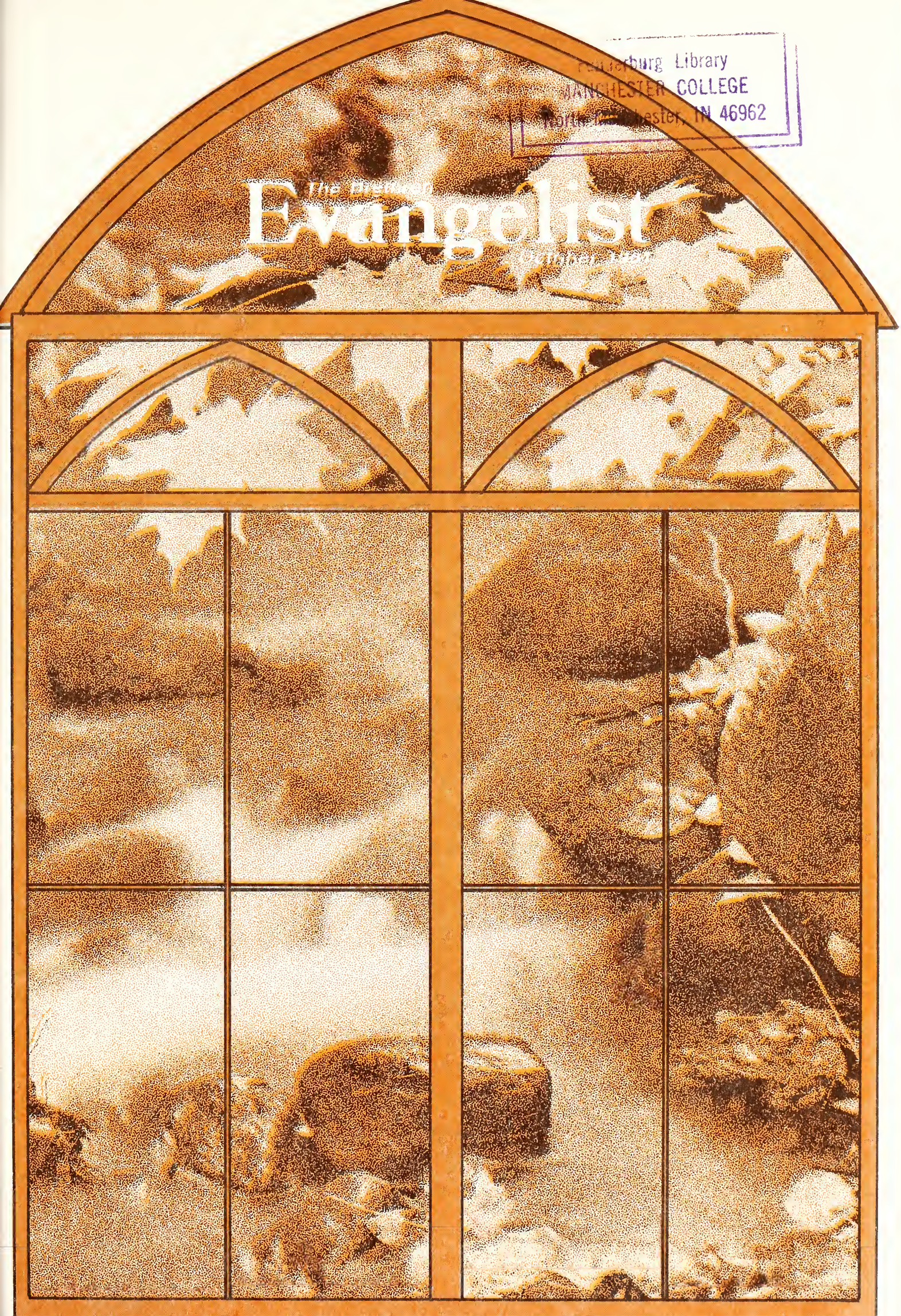
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The Illustrated

Evangelist





the salt shaker

by Alvin Shifflett

Does God Doodle?

DOES God doodle? Does He ever do anything absolutely meaningless, trivial, of no purpose?

I doodle a lot when talking on the telephone. Most of my doodling (about 99% of it) amounts to nothing. It's thrown away and forever forgotten. It's meaningless.

So, does God doodle? When I'm talking to Him, going over the same old things, does He doodle as He listens?

Exceptional kids, those especially gifted with smarts, may become bored in school. So they sit and doodle. The Bible claims that nothing is too great for God. Nothing is impossible for Him. He is omnipotent. Does He become so bored He doodles, like an exceptional kid in school?

Then there's another question: If He doodles, is it worthwhile? My doodling is worthless. But then, I'm not a genius. Suppose I were a Rembrandt or a Michelangelo. Then my doodling might be worth something. An original Michelangelo doodle might be worth thousands of dollars. Wouldn't God's doodles be worth more?

Oh, I don't mean in monetary value. After all, money means nothing to the Almighty. How could money mean anything to someone who paves streets with gold? What is material possession to someone who creates worlds?

Even God's most trivial act has a purpose.

My point is this: there's no way of classifying someone who has everything, someone omnipotent. He does the classifying. We can talk about the ten most wealthy or the ten most powerful people. But we can't even begin to talk about or to classify God.

Therefore, even if we grant that God doodles, if would not be trivial or meaningless. If by a thought He throws a world into space, how can His doodles be meaningless?

An advertisement says: "When E. F. Hutton speaks, the world listens." What about God? If a memo from the President sends bureaucrats scurrying, what about a memo from God?

It boils down to this: Nothing God does is meaningless. Even His most "trivial" act, such as blowing His eternal breath over a deserted island, has a purpose.

Because we are finite, we want to know that purpose. That's how we are—how we're made. But even if He chose to tell us, we might not comprehend.

You just can't compare human doodling with Divine doodling. I even hesitate to call it Divine *doodling*, because when you and I think of doodling, we think of meaningless activity that whiles away the time.

But the Eternal God doesn't waste time. He isn't bored. He doesn't have hang ups. Every act, everything He does has purpose —an eternal purpose.

Perhaps this is the clue to understanding all this doodling madness. Our acts, our behavior patterns, our daily doodlings do indeed have consequence. In some infinitesimal sense we are like God. He has given us a measure of control, of godlikeness. Therefore, we can either determine where we are headed in life, or we can just doodle away our existence. [†]

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The Brethren Evangelist

In its 103rd year of ministry to Christ and the Brethren Church.

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Cover

But let justice roll down
like waters,
and righteousness like
an ever-flowing stream.
Amos 5:24, RSV

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Note on last month's issue

Due to an oversight, it was not noted in last month's issue of ***The Brethren Evangelist*** *that Conference photographs were taken by Bruce Ronk, a member of the Ashland Park Street Brethren Church. Our apologies to Mr. Ronk, who has served as Conference photographer for the past several years.*

Impressions of Our South American Missions

by Rev. Spencer Gentle



WHAT a joy it was for Eleanor and me to visit our Brethren Missions in South America this past spring. Ever since learning of our mission work in that great continent, it has been my desire to visit there. Eleanor and I, in the company of Virgil and Alice Ingraham, spent several weeks visiting our missionaries in Argentina and Colombia, seeing firsthand the work they are doing in preaching and teaching the gospel.

We began our visit in Argentina, where we spent a day or two in Buenos Aires with the Bill Winter family. Our first spiritual experience was the Spiritual Conference held at Eden Bible Institute, near Sodini. While attending this conference, we made our headquarters with the Ray Aspinalls in Rosario.

Approximately 400 people attended this conference, which is comparable to our General Conference. Juan Carlos Miranda was the main speaker, and he stressed Church Growth.

The conference concluded on Sunday morning with a Communion service. This was truly a spiritual highlight of our trip, as we participated in this service with our Brethren in Argentina!

Of course, as with our General Conference, one of the joys of the Spiritual Conference at Eden was getting acquainted with the many delegates. Even though we could not speak Spanish and most of them could not speak English, we made many friends. Ray and Marilyn Aspinall, Bill Winter, Juan Carlos Miranda, and a few others were always near to help us out as interpreters. Besides, we could usually make ourselves understood through a little Spanish, pointing, actions, and repetition. What fun! And, of course, the best setting for such conversations and get-acquainted sessions was around a table drinking *maté*.

Following the general sessions of the Spiritual Conference, there was a Pastors' Conference. Once again it was a joy to fellowship with pastors of another country and culture and to learn that they have the same joys and the same problems we pastors have in North America.

Following these days of spiritual uplift, we had the privilege of visiting the congregations in Rosario, Villa Constitucion, and Colon, as well as the extensions sponsored by these churches. This was a very busy time. We would meet with the leaders of these churches before a general church service to discuss their programs and their problems. We would give them suggestions of ways to implement their programs, and, better yet, they could give us suggestions as to how we could improve some of our programs in North America.

Virgil and I, as well as our wives, were kept busy speaking to these congregations. Each congregation received us royally and made us feel at home. Indeed, we did feel as if we were a part of them! Their services ran longer than the usual hour that we are accustomed to here. Then, after each service, there was a time of fellowship and food! So it was very late when we would arrive back at the Aspinalls for a night's sleep, before

Rev. Gentle is pastor of the First Brethren Church, Goshen, Indiana. At the time he made this trip, he was president of the National Missionary Board of the Brethren Church.



Despite the language barrier, the Ingrahams and Gentles enjoyed their opportunities to talk with the South America Brethren in small groups. Here Rev. Gentle (far right) tries hard to understand the Spanish.

starting out again the next day.

Our next visit was to Cordoba, where we had the joy of being in the home of Mrs. Eleanor Romanenghi, daughter of Dr. C. F. Yoder, founder of Brethren Missions in Argentina. We also made a trip up into the mountains to visit in the home of Robert Yoder, son of Dr. C. F. Yoder. Dr. Norman Romanenghi, son of Eleanor Romanenghi, was our chauffeur for the trip. It was truly exciting to meet with these people, since I had known Dr. C. F. Yoder personally. On Sunday, we worshiped in the Cordoba church, where we greatly enjoyed the fellowship of these Brethren.

Following our visit to Cordoba, we returned to Buenos Aires, where we were able to visit the various churches and extensions in that area. We again stayed in the Winters' home. While in Buenos Aires we also visited in the home of Rev. and Mrs. Ricardo Rivero. You will remember these people from our 1980 General Conference. Brother Rivero is president of the Brethren Churches in Argentina. It was exciting to hear from him of the programs planned for the extension of the church in that country. We spent the last evening of our stay in Argentina in the home of the Riveros. It was so good to visit with this family; they are truly dedicated Christians.

Colombia

From Buenos Aires, we winged our way to Medellin, Colombia, to visit the Logans and the Solomons. We had some exciting experiences in this country, to say the least! It was such joy for us to be in the Solomon home, since we have been friends with Jeannette and Kenneth for many years. We also gained a new appreciation of the work which Mark and Chantal Logan are doing in this country. What a lovely family—a family dedicated to the work of the Lord!

During the seven and one-half years that the Solomons have been in Colombia, three congregations have been established, plus a work among the Quechua Indians. The three churches have Colombian pastors who are giving good leadership to the Brethren work in Colombia. As Rev. and Mrs. Solomon and their family have terminated their service in this country, we can be thankful that these congregations will go forward under the leadership of these pastors and under the supervision of the Logans. There is a great future for this work! Rev. and Mrs. Robert Dillard will be our new missionaries to this country.

You can never know the excitement we experienced as we visited the Quechua Indian congregation. This congregation meets in an apartment building that houses eight or nine families. We had our service on the roof of the building. As we worshiped with these people under the beautiful stary sky of Colombia, we truly felt the warmth of the Holy Spirit as He ministered to our hearts. I will never forget this worship experience.

Our missionaries are also involved in a prison ministry in Medellin, which is sponsored by the evangelicals of that city. We were given a tour of the prison facilities. If you think our prisoners here in the United States have it bad (with the conveniences of radio, television, beds, modern rest rooms, libraries, chapels, etc.), you should visit the jails in other parts of the world! The jail that we visited had none of these things, not even any beds or cots for many of the prisoners! What's worse, many of the inmates were there waiting trial even though they were innocent of any crime. Some were there just because they were involved in an automobile accident in which they



In Argentina, drinking maté *is a good means of fellowship. During the Spiritual Conference at Eden Bible Institute, Mrs. Alice Ingraham (left), wife of the Executive Director of the Missionary Board, had this opportunity to chat with some of the Argentine Christians.*

were not at fault! They were waiting for a trial that might come six months or even a year or two later!

The evangelicals are doing a magnificent job in this jail ministry, and our missionaries are an important part of this work. They do much counseling, they help support the library work and the "trades training programs," and they are involved in the teaching and preaching of the Word.

Speaking of the jail ministry, I have just mentioned the fact that many of the inmates of these jails are locked up merely for the "crime" of being in an automobile accident. This was on our minds when, later that day, we ourselves were involved in an accident. Ken and Jeannette Solomon and Eleanor and I were headed home after our visit with the Quechua Indians, when a motorcyclist ran into our van broadside. The rider of the motorcycle was injured.

Even though Ken Solomon, who was driving the van, was not at fault altogether, he was nevertheless taken to jail. There he spent Wednesday night, all day Thursday (since it was a "St. Joseph's Holy Day"), and Thursday night in jail. He was not freed until late Friday afternoon. Then he had to return on Monday and spend the day until the court settled the matter. This was a very trying time for the Solomons, and certainly a new experience for us—to say the least!

Reflections

Following a weekend of visiting all the churches in Colombia and of doing some sightseeing, we left South America to return home. Returning home is always exciting, but this return trip was particularly meaningful as Virgil and Alice Ingraham and Eleanor and I talked about



Several young people who attend the Poblado Barrio congregation in Medellin. This congregation is pastored by Dario Tobon.



Rev. Manuel Moreno and his family. Rev. Moreno is pastor of the La Castellana congregation in Medellin.

the experiences we had had in both Argentina and Colombia and of the greater understanding of our mission work in these lands. To conclude this article, I would like to share with you some specific things I learned during this visit.

1. I learned that the many years that our missionaries have spent working in South America have been fruitful.

2. I learned of the excitement that many of these first-generation Christians have—who are always willing to witness to their new-found joy of being Christians.

3. I learned of the warmth of the Christians in these countries, as they related their love for us as fellow-Christians. The fellowship was great!

4. I learned that even though we were in countries many miles from home; even though we found ourselves in a culture different from our own; even though the language was different; even though the customs are different; nevertheless Jesus Christ is the same Savior of us all and He changes lives in every land. He is the common Master for all Christians.

5. I also learned, and this is very important, that we do not pray for our missionaries as often as we should. In particular, we should always pray for their safety!

6. I learned that even though we are a small denomination, we have a good missionary outreach. God has truly blessed us in our missions!

7. Finally, I learned that we need to pray for laborers for the harvest fields. We need to encourage our young people to think "missions."

Eleanor and I returned home with new insights about missions. We can truly say that money we give to missions is spent wisely and does much to promote the cause of our Lord. [†]

Preparing for Christian Service

by Louise Bishop

MANY Brethren churches would be happy to have one person entering Ashland Theological Seminary to prepare for further Christian service. But this year the First Brethren Church of Bryan, Ohio, has three! They are Fred Brandon, Jr., and Mr. and Mrs. David Stombaugh.

Fred leaves behind his own business—Brandon's Service Center in Bryan—to enter the seminary. He explains why: "I felt the call to the ministry since the age of 12 when I accepted Christ as Savior, but never pursued it until recently when the call became so strong I had to respond to it. Doors began to open as I stepped out in faith, and this confirmed the call beyond question."

Though only now stepping out into formal preparation for the ministry, Fred is not new to Christian service. Over the years he has served the Bryan church as moderator, sunday school superintendent and teacher, Laymen's president, and choir member. And beyond the local church he has served as a member of the Indiana District Board of Christian Education, a board member of the Defiance Area Youth for Christ/Campus Life, and as a member of the Full Gospel Business Men's Fellowship International.

Fred is married, and he and his wife, Carolyn, have three children—Jeffrey (27) of Bryan, Cathy Reich (24) of Huntington, Ind., and Julie (18) in Bryan. They also have one grandchild, Lindsay Brandon, who is almost five.

Since moving to Ashland at the end of August,



Carolyn and Fred Brandon

Carolyn has been working at "The Carpenter's Shop" (the Brethren bookstore). She brings with her experience in this area, having owned and operated a Christian bookstore in Bryan.

As Fred begins his work at the seminary, he does so with joy and expectation. He commented, "The Lord will be leading during my two-year study at the seminary and in whatever areas that will follow this study."

David Stombaugh, and his wife, Valerie, do things as a team. During the past year they



David and Valerie Stombaugh

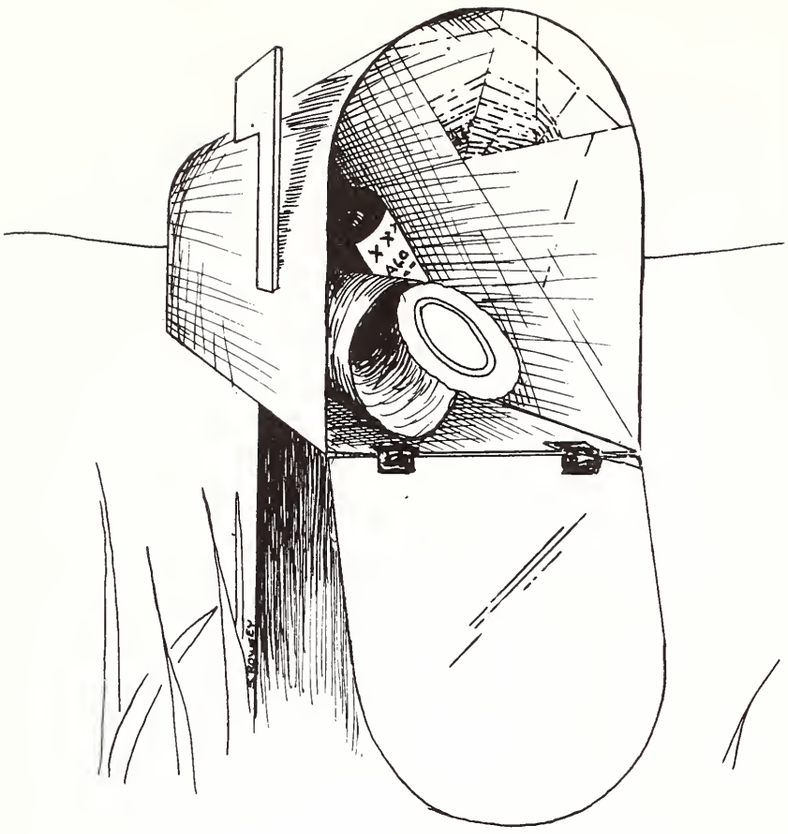
served as youth ministers at the Bryan First Brethren Church. And now they are entering the seminary together. They will both take the same two-year course, which will result in their receiving a master of arts degree in pastoral psychology and counseling.

Speaking for both of them, David said, "Following graduation from A.T.S., we intend to continue with graduate work in counseling. Our long-range goal is to work co-operatively in a private Christian counseling practice."

David is the son of Jack and Norma Stombaugh of Bryan. Valerie is the daughter of Dr. and Mrs. Earl Thomas, Jr., of Frontier, Michigan. Both David and Valerie are graduates of Huntington College in Indiana. Valerie received a B.A. degree in 1979, and David received his B.A. degree a year later. They were married in August 1978.

In commenting on the loss of the Brandons and the Stombaughs to his congregation, Bryan pastor Marlin McCann said, "We will greatly miss the fellowship, talents, and Christian zeal of all these individuals, but we encourage them in the greater work the Lord has in store for them." [†]

Louise Bishop is corresponding secretary for the Bryan First Brethren Church.



Junk Mail

by Ronald W. Waters

SOMEONE told me recently, "It seems every time I go to my mailbox, there's another piece of 'junk mail' from somebody in Ashland wanting money. Is that all you guys care about out there?"

I dare say that was an exaggeration. But perhaps you've felt that way too from time to time. If so, maybe a bit of an explanation will be helpful. Then the next time you get a letter from a Brethren Church agency (or two or three) requesting financial support, you can put that request in perspective.

First, Brethren Church ministries exist for the sole purpose of serving local Brethren churches. The Bible clearly establishes the need for the local church. It is where God's work takes place—the winning of the lost to Jesus Christ and the discipling of those believers to maturity in faith and daily living.

Your denominational ministries exist to expand on that principle, to be a means to an end: to do what one or two or a few local churches would have difficulty doing alone.

Consider, for example, the missionary program. It might be possible for your church alone to finance the sending of a missionary family overseas. But who would wade through the governmental red tape? And who would provide the supervision necessary to help missionaries complete tasks required to be effective? And who would see that all the funds needed are available, even if an economic downturn in your community leaves many of your faithful contributors out of work?

Our Missionary Board personnel know whom to contact in our government and in foreign governments. Because they have a global view, they can knowledgeably help missionaries sharpen their focus. And because they draw financial support from across the country, localized economic problems do not affect the overall program as much.

Second, denominational ministries are accountable to the Brethren Church through the General Conference. Each year Conference delegates, chosen by local Brethren churches, elect the members of the boards of our ministries. (When was the last time you had an opportunity to help select the board of directors of the Billy Graham Evangelistic Association or *Moody Monthly* or World Vision?) Each ministry also makes an annual report—both of its work and of its finances—to the Conference. Questions can be answered from the Conference floor or between meetings.

Third, many Brethren have face-to-face contact with the leaders of denominational ministries each year. If you come to district or General Conference, a representative from some or all ministries is present and would be happy to talk to you personally. Also, since board members are elected from Brethren churches across the country, you may know someone in your own or a nearby congregation that serves. Of course, denominational office staff members are glad to hear from you at any time, either by letter or phone, and are happy to make visits to local congregations.

Fourth, Brethren Church ministries follow a pattern for requesting financial support. Each ministry has been assigned one or two months each year when it appeals for contributions. Generally, you should receive no more than one appeal during any given month. This approach tends to keep Brethren people from being "hounded" for money and to assure that each agency has a fair opportunity to present its needs and areas of ministry to Brethren poeple. (Each ministry receives promotional space in the *Evangelist* during its month.)

Fifth, Brethren Church ministries draw their financial support from a very exclusive group—members and friends of the Brethren Church. Many Christian organizations buy and sell mailing lists, constantly trying to find new sources of income. But Brethren Church ministries neither buy out-

Mr. Waters is Executive Director and General Manager of the Brethren Publishing Company.

side lists nor sell their lists to other organizations. They rely on people like you who know and love the Brethren Church and who care that their dollars are spent wisely for the Lord's work.

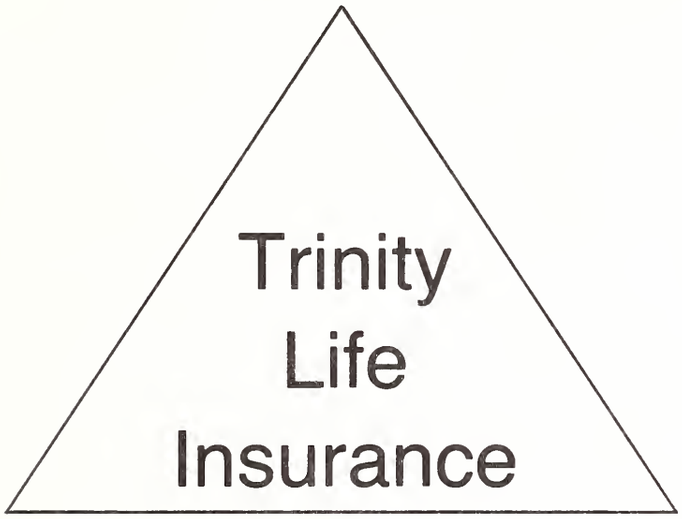
All of this is not to say that other Christian organizations are untrustworthy or should not receive your prayers and financial support. Rather, because Brethren Church ministries focus on the same things you are interested in, and because they are more responsive to your needs and interests, they are worthy of your first consideration for support beyond your local church's needs.

What should you do the next time you get some "junk mail" from Ashland? **First, open it and read it carefully.** If it has information that will help you understand the Lord's work through the Brethren Church, read it and rejoice that it isn't junk mail after all. If you are unable to send a gift, you can use the information to pray more effectively.

Second, if you have questions or need additional information, don't hesitate to write or call the appropriate office. You'll find fellow believers who are deeply concerned about the Lord's work and about being good stewards of God's resources.

Third, prayerfully consider if this is a ministry you can and want to support. If it is, you may give as the Lord leads, either by making a designated gift through your local church or by sending an offering directly to the appropriate office.

Most of all, I hope you'll never again feel that "all those guys in Ashland care about is money." We in the denominational offices are concerned about serving you and other Brethren. With the prayerful, financial support of Brethren people, Brethren Church ministries can continue to extend the work of Christ beyond our local churches. [†]



by Gene R. Hollinger

PLEASE understand, Metropolitan, Prudential, New York Life, and all you other insurance companies. I'm not trying to put you out of business. But life insurance is not really life insurance at all. It is death insurance. Collection is only possible when the insured dies.

Now granted, that is a help and comfort to one's living relatives and other beneficiaries. And for some, such insurance acts as an enforced savings plan. But this is secondary to the purpose of "life insurance."

The only company that offers true life insurance is Trinity. They claim to be the oldest company going. They were around before the world came into existence. In fact, Trinity gave life in the beginning: "Let us make man in our own image and [He] breathed into his nostrils the breath of life; and man became a living soul."

That makes Adam and Eve the first clients of this company. But a tragic thing happened. A very enterprising agent came on the scene. He was a smooth, persuasive talker, and promised many benefits. As a result, this agent (Satan by name) talked the first clients into switching and following him and his plan.

God visited Adam and Eve after this and told them that they had forfeited their policy. (He had warned them earlier that this would happen if they ate of the tree of the knowledge of Good and Evil). But He promised them that they still could have life if they received it from Him and His seed.

God kept paying the premiums and promised life to all those who would receive it from Him by faith. Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, and Solomon are just a few of the most famous clients. But few outside of Abraham's descendants accepted the life that Trinity was offering.

So finally, God's Son, Jesus, the Christ, visited earth as the Life-Giving Agent. He paid the final premium in full for all mankind. The place was Golgotha. The policy was signed and sealed with His blood. Life for all people was insured in Jesus Christ the Son. Jesus then returned to the home office to help with the continued administration of this life-giving plan.

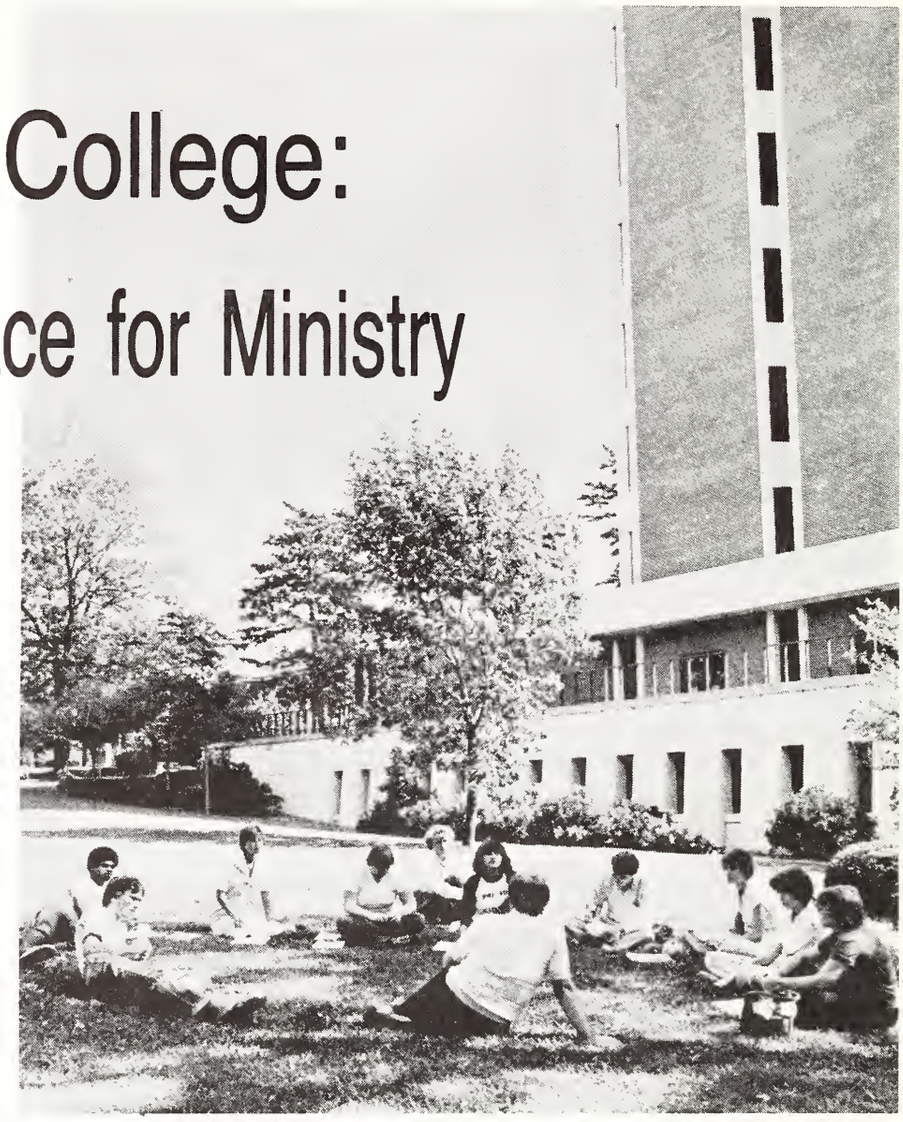
From the home office, He sent His Agent, the Holy Spirit, to convince men of their need for life insurance with Trinity. His Agent is still giving life, here and hereafter. When the tremendous benefits are explained, many choose life.

Believe me, this is the only company that can insure your life. Let the living choose life insurance, not death insurance. [†]

Rev. Hollinger is pastor of the Mt. Olive Brethren Church, near McGaheysville, Va.

Ashland College:

An Exciting Place for Ministry



by Joseph R. Shultz,
President of Ashland College

THE origins of liberal arts began with none other than Augustine, the bishop of Hippo. The church always had its bishop schools, its catechetical schools, the monastic schools, and the cathedral schools. However, the need for trained leadership in both church and state was the impetus for the concept of liberal arts education.

It was Augustine's concept of life and learning, later written by Capella, which described the seven basic liberal arts: grammar, logic, rhetoric, arithmetic, music, geometry and theology. Augustine, the most learned man of his day whose influence has extended over the ages, was thoroughly learned in the classical way of life, its culture, its religion, its philosophy, and its literature from which he formed the core curriculum in higher education.

The founders and early Brethren, with a European background, understood and believed in a liberal arts education. The 1878 charter of Ashland College was written upon the basis of liberal arts. The following are the courses and faculty of the first classes at Ashland College, September 17, 1879:

President and professor of Moral and Mental Philosophy, S. Z. Sharp.
Latin, German and French, Leonard Huber, M.A.
Greek, J. E. Stubbs, M.A.
The Natural Sciences, Jacob Keim, A.B.
Mathematics, David Bailey, M.A.
Business courses, F. P. Foster.
Music, J. C. Ewing.
Instructor in the common branches, H. F. Hixson.

(It is interesting that there were no Bible courses by the Brethren fathers of the college. Therefore, Ashland College is teaching more Bible and has more Christian ministries today than in the beginning.)

The original petition to the auditor of Ashland County for the right to incorporate included the following statement concerning the courses of education: "4. To provide for the following courses of education, namely, a collegiate or classical course, a scientific course, a preparatory course, and a normal course."

The founding fathers of Ashland College understood very well the concepts of liberal arts education. They understood that a liberal arts college was not a miniature church, a Bible college, or a theological seminary. In fact, the founders had a

clear distinction in mind when they wrote, ". . . in order to accomplish the objectives of this institution, such instruction shall be given as is usually embraced in the courses of colleges, universities and theological seminaries." They distinguished between a liberal arts college and theological seminary.

Ashland College, as a liberal arts college, is the fulfillment of the Christian belief that all knowledge and truth of God's universe must be studied and applied in the world. This is distinct from, but not contrary to, evangelizing the world. The college educates; the church evangelizes.

Ashland College's leadership and a vast number of its faculty are Christian. Therefore, it is directed by a Christian philosophy and its curriculum developed from a Christian perspective. Furthermore, all students at Ashland College must take courses in Bible.

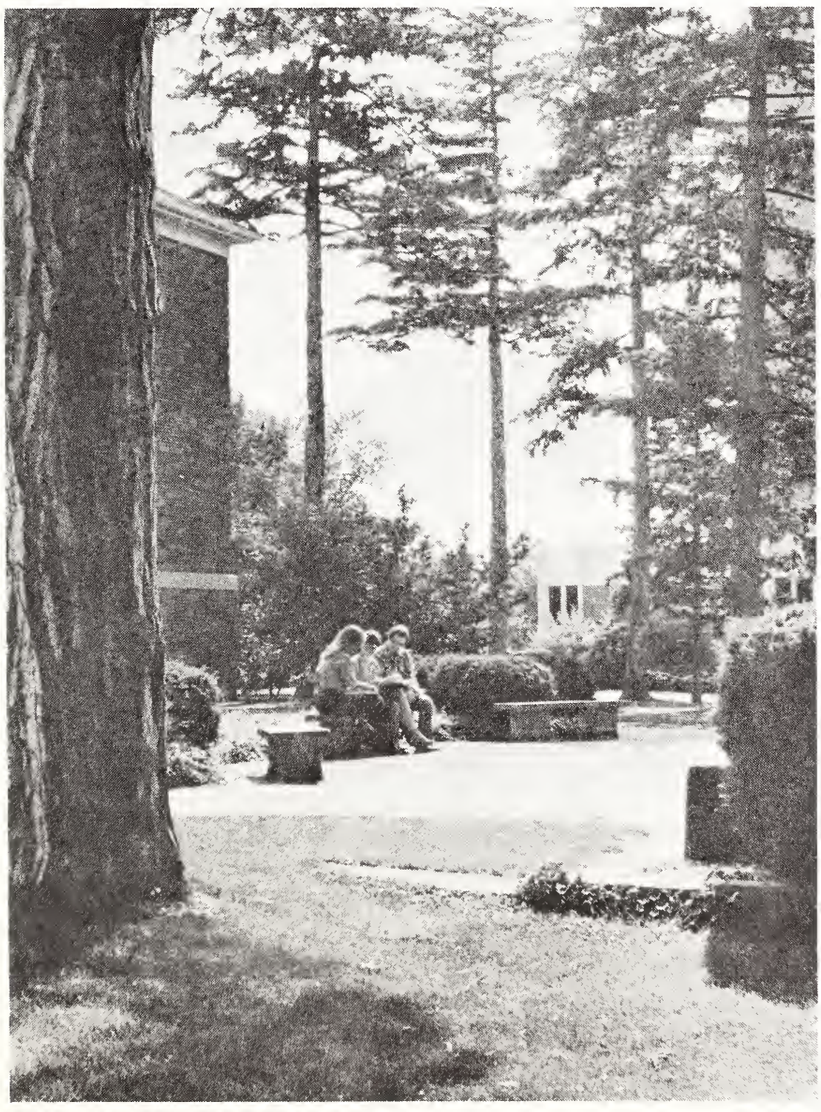
Therefore, through its 104 years of life and ministry, Ashland College and the church have worked together in the "Ministry of Liberal Arts" education. The Christian faith gives interpretation to all subjects offered in liberal arts education and, from this interpretation, helps persons create personal faith and professional value systems for life.

Ashland College is an exciting place for ministry. The Educational Day Offering helps to make this ministry possible. [†]

Education Is An "Inheritance"

by Dr. Joseph R. Shultz

AN education is the greatest "inheritance" parents can give their children. "In the Old Days" parents gave an inheritance to their children through their wills. However, because people are living longer (for which we are all grateful), and because of the burden of increased taxes, this kind of inheritance has much less meaning. Therefore, as parents we need to readjust our thinking and consider our children's education as their inheritance.



Personally, I am willing to use family assets, or borrow if necessary, to give my children the best educational inheritance now. This, then, can grow through their life's fulfillment, productivity, and success. We parents want to give our children an education, and we need to teach them that this education is their inheritance from the family.

Because of the changes in both federal and state financial aid programs, family resources become all the more necessary, and parents will continue to be involved in the education of their sons and daughters. Education is worth the sacrifice. Ashland College has added scholarship monies and kept its tuition increase at 3% below the national average, which demonstrates how anxious we are to work with you and your family.

Ashland College is giving over $1 million from its own budget for student scholarships. Brethren students receive considerable monies from the scholarship programs. Therefore, it is urgent that the Brethren Church provide scholarships for college students. This in no way takes away from the need for families to invest in their children, but it does provide the necessary extras for those students who need financial aid. Your scholarship monies, like an inheritance from parents, is the best investment in life. [†]

The Ministry of Campus Ministry

by James J. Menninger

THIS summer the Lord provided a special experience that enabled me to gain a clearer focus on my work as Director of Religious Affairs at Ashland College.

Leaving America's heartland, I traveled east to visit my old college alma mater. It was a nostalgic visit that was long overdue. Scurrying into my tennis apparel, I made my way to the university courts. Entering the courts, I found these words etched into the concrete:

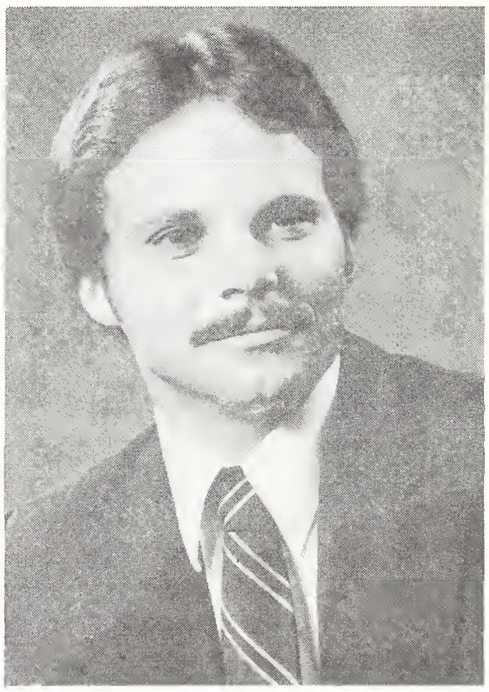
> *When the One Great Scorer comes to write against your name, He marks—not whether you won or lost—but how you played the game.*

As I was batting the ball across the net to my opponent, I began thinking about the people at college who had influenced me in "playing the game of life." Several friends came to mind: college roommates John Bauer and Matt Ristuccia; Dr. Lou Pyle, who bound my wounds from more than one football injury; Pastor Morgan; Doctor Fullerton. The list goes on and on.

Perhaps two of the key people, however, were Wayne and Carol Wever, leaders in the Evangelical Fellowship on campus. I warmly remember the ski retreats, conferences, fellowship times, Wednesday evening worship services, and most of all, instruction in the Word of God. Carol prepared fantastic meals and would even cut my hair! But it was Wayne who helped me in more than one of my college struggles. Through this discipleship process, I could see my life begin to mature more in Christ, even though I knew I had a long way to go (and still do). As I reflected, I realized that in many ways their ministry followed in the footsteps of our Savior. And that, my friend, has made all the difference in my life.

As Director of Religious Affairs at Ashland, I hope to convey to students the same warmth, love, and acceptance that Carol and Wayne showed to me. My goal is to continue the discipleship process, so that students will become more mature in Christ and better prepared to serve in the local church.

Two short days at "the best ol' place of all" had helped me understand more fully my college experience and how it relates to my present work. The Wevers bade me farewell with a kiss upon the cheek, and as I drove away, tears welled up in my eyes. . . . I knew that I was loved. [†]

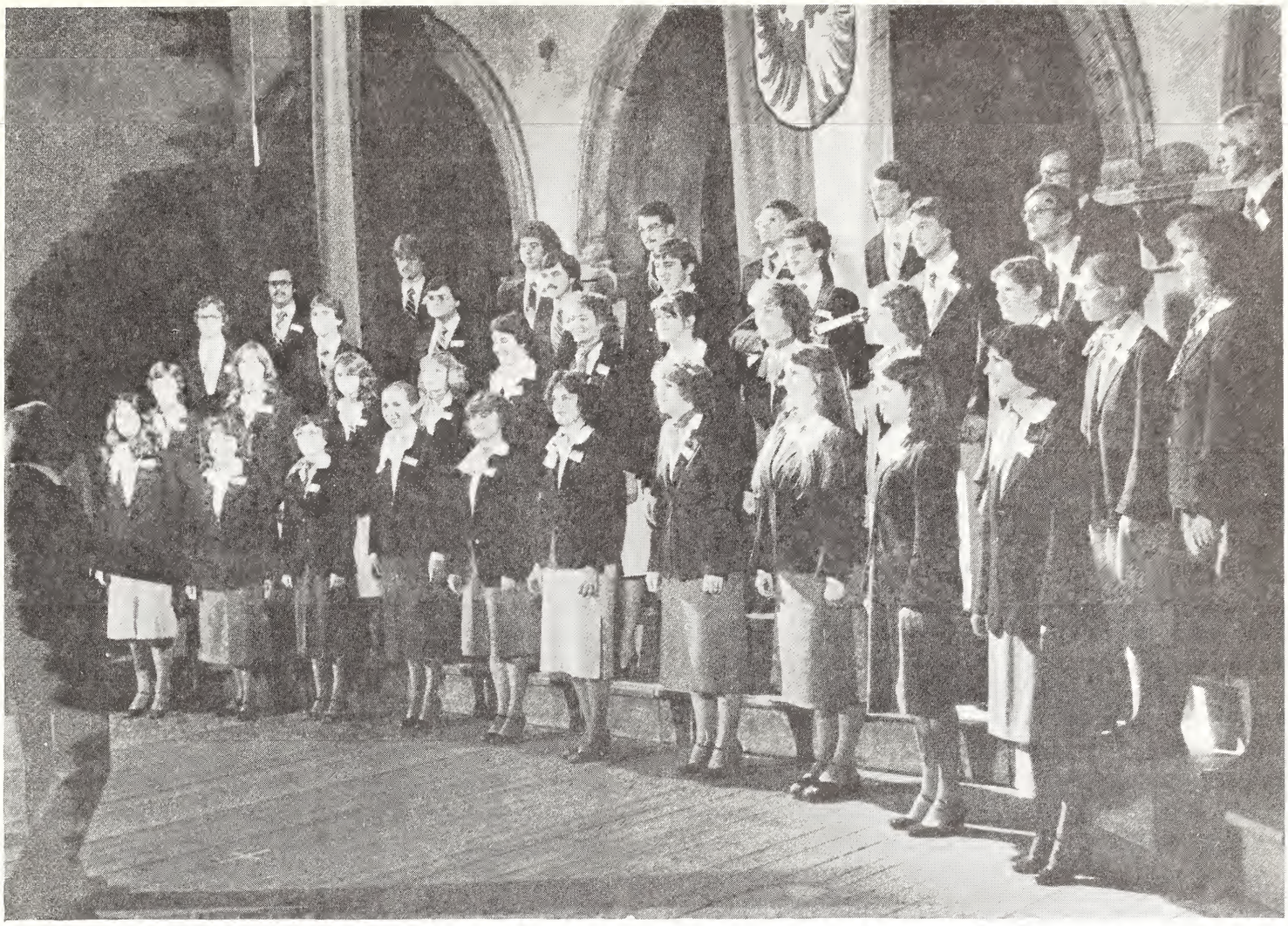


James J. Menninger became Director of Religious Affairs at Ashland College in September. A native of Fairfield, Ohio, he is a graduate of Princeton University and is currently enrolled in Ashland Theological Seminary.

Before becoming Director of Religious Affairs at AC, Menninger was youth minister of the Immanuel Baptist Church in Hamilton, Ohio, where he had served since 1976. At Immanuel he was involved in teaching, preaching, counseling, and administration. He also worked on associate staff with Inter-Varsity Christian Fellowship on the Miami University campus.

Menninger received the bachelor of arts degree in history from Princeton University in 1975. While in college, he was active in the Princeton Evangelical Fellowship.

During the 1981-82 school year, Menninger plans to complete work on the master of divinity degree at Ashland Theological Seminary as well as carry a full work load with the AC campus ministry.



The Ashland College Choir on stage at Porcia Castle, Spittal, Austria, site of the International Competition for Choirs.

The Ashland College Choir: Proving Its Reputation

by Richard C. Winfield

Great choral music is a tradition at Ashland College. Many people consider the Ashland College Choir, under the direction of Calvin Y. Rogers, to be one of the finest college choirs in the country.

That estimate of the choir gained support when the AC singers were chosen from among twelve other U.S. college and university choirs to participate in the prestigious International Competition for Choirs in Spittal, Austria, July 9-12. This competition, one of long standing, included nine choirs from all over the world.

Director Rogers, who is also chairman of the Ashland College department of music, expressed surprise when the choir was selected. "The surprise is caused by the fact that a choir from a small college has been chosen for a competition usually reserved for a large college which can recruit part of its membership from graduate schools of music," he said. Choirs that have represented the U.S. in the past at Spittal have included those from the University of Illinois, Northern Illinois University, Citrus College of the University of California, and last year's entry from Bringham Young University.

Though a bit surprised to have been chosen, Rogers and the choir did not approach the competition with an attitude of inferiority. "The students and I are very conscious of our responsibility of representing the U.S. in this competition, and we shall strive to do our very best to represent our college, our community, and our country," Rogers stated. "The choir joins me in a sincere effort not just to go over there to be represented, but to go over to win and do everything to reflect our ability." Would they be successful?

Following a send-off celebration that included speeches by the mayor of Ashland and the president of Ashland College, and the release of hundreds of balloons bearing pictures of the choir,

the group set out for Europe on June 24th.

Among the 45 choir members making the trip were 16 Brethren students. Throughout the history of the choir, many Brethren have been among its members (including a number who are now pastors, pastors' wives, or denominational leaders), and this group was no exception.

The sixteen Brethren making this trip were Kim Holmes, Margaret Ronk, Julie Schiefer, and Jeff Whiteside from the Ashland Park Street Brethren Church; Chuck Bowers and Susie Rowsey of the St. James Brethren Church; Tammy Prather and Tracy Rowser from the Brethren Church at New Lebanon; Scot Millhouse and Mark Slick from Milledgeville First Brethren; Mark Britton from Derby Brethren; Deanne Lynch from Vinco Brethren; Bill Shafer from Waterloo First Brethren; Jill Slabaugh from Goshen First Brethren; David Stone from Sarasota First Brethren; and Jim Amstutz of the Smithville Brethren Church.

The choir traveled first to Ettal, West Germany, where on June 26th they sang the initial concert of a seven-concert tour that took them into five European countries. The high point of this tour came on July 4th in Paris, where they sang to a capacity crowd at Notre Dame Cathedral.

Other concerts were sung in Venice and Florence, Italy; at a church near Lucerne, Switzerland; in Munich, West Germany; and at a Benedictine abbey deep in the Austrian mountains. Then it was on to Spittal for the International Competition, which began July 9th.

The competition was divided into two categories —folk songs and art songs (including religious works). In the latter category, each choir was required to sing several compulsory selections, plus numbers from its own repertoire.

The folk song competition came first, with each of the nine choirs singing songs native to its own country. When this section of the competition was completed and the votes counted, the Ashland College Choir was at the top. The AC group received 92 out of a possible 100 points, edging out the Budapest, Hungary, choir with 91 points. The Prague, Czechoslovakia, choir was a close third, with 89 points.

This was only the second time an American choir had won the folk song competition in the history of the Spittal festival. In addition to the thrill of winning, the AC singers experienced another special joy when they returned to their hotel that night. The AC and Budapest choirs stayed in the same hotel, and members of the two choirs had become friends. When the AC choir arrived at the hotel, the entire Budapest group (which had scored second in the folk song contest) was on the balcony cheering the Americans.

On the second day of competition, the AC choir was not so fortunate. But this was not due to any lack of ability. Rather, an error in interpreting one of the selections cost the choir another high score.

Director Calvin Rogers took full responsibility for the misinterpretation. "It was one of the required pieces [a Monteverdi madrigal] in the art song competition, and we found out too late that the accepted European interpretation is much faster than we sang it," Rogers explained. "As a matter of fact, John Gilbert [the choir's organist] and I spent some time the night before talking about increasing the tempo, but decided to do it the way we had rehearsed it. That was my mistake. They're right. When sung at the faster tempo, the thing just comes alive. I loved it."

The error in tempo cost the AC choir valuable points. Even though they scored well on the pieces from their own repertoire, they finished sixth in the art song competition. The group was, of course, disappointed. But they still had the joy of being one of the two winners of the competition (no overall winner is chosen at Spittal) and of singing in the "winners concert" on the closing night of the festival.

As the AC singers returned to the U.S. on July 15th, they had the satisfaction of knowing that they had competed with some of the best choirs in the world and come out a winner. And this international competition provided one more testimony to the greatness of the choral tradition at Ashland College. [†]



Calvin Rogers (left) accepts congratulations from the mayor of Spittal.

Where Do Brethren Stand on War and Peace?

by Jennifer Ray

SHOULD Christians fight in wars? That question has been hotly debated by many Christians. Brethren have also been involved in the debate. The Brethren Church, of course, has been historically classified as a peace church. Yet it appears many Brethren do not currently hold to a peace position.

In an effort to discover where Brethren currently stand on war and peace, I recently conducted a random survey of forty Brethren pastors. The results of this survey were used for a class on Christian Thought on War and Peace at the Associated Mennonite Biblical Seminaries in Elkhart, Ind.

As a recent member of the Brethren Church, I was amazed and pleased when I received an overwhelming response from the pastors—thirty-nine out of forty completed and returned the survey. Many even wrote extra comments on the back.

The results of that survey are as follows:

1. Have you ever been enlisted in the military service while being a Christian?

 7 yes 32 no

2. How many of the eligible members of your present congregation have ever been in military service while believing in Christ?

 0 0 10 few 9 several

 15 many 3 most

3. How many sermons concerning military peace have you preached in the last year?

 29 0 7 1 0 2 1 3

 1 4 or more

4. Have any of the eligible members of your congregation ever registered as conscientious objectors?

 19 0 15 few 3 several

 0 many 0 most

5. Where do you place yourself on this scale of values concerning peace? Circle the number which best represents you.

Totals:	0	1	2	1	3	9	1	6	6	3	5
Scale:	0	1	2	3	4	5	6	7	8	9	10

(Very peace oriented, i.e., no personal self defense) — (Loosely peace oriented, i.e., would fight in a justifiable war)

6. Try to estimate your congregations position on the same scale.

Totals:	0	0	1	0	0	5	2	4	9	12	4
Scale:	0	1	2	3	4	5	6	7	8	9	10

(Very peace oriented) — (Loosely peace oriented)

A few pastors felt unable to answer one or more questions, so there are not always thirty-nine responses.

The survey by no means gives a totally accurate picture of the Brethren denomination's stance on the war/peace issue. It can only give an indication of what Brethren pastors think on these six questions.

It is evident from comparing the scales that Brethren pastors consider themselves more peace oriented than their congregations. This might also be inferred from the fact that only seven pastors were in the armed forces, as compared to a greater percentage of congregational members. Also, pastors believe that most Brethren have not registered as conscientious objectors. This tends to support the belief that most Brethren no longer hold to the peace position. Pastors, even though more peace oriented than their congregations, did not sense the need to preach much on the war/peace issue. Most did not preach about the subject at all.

As I consider the survey results, I am aware of the possibility that many local churches do not normally deal with the war/peace issue. Perhaps the issue would never need to be dealt with if our country never again participates in a war. But we cannot predict that. In fact, it would not be highly unlikely if those currently registered for the draft were called to fight in a war.

But considering the war/peace issue after a war has begun is too late. Then, because of our indecision, we are in danger of being forced into acting upon someone else's decision for or against war. Our indecision then has become a decision without adequate thought and study.

Therefore local churches need to undertake the study now to prepare themselves for the future. We need to take seriously Paul's admonition to Timothy: "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Timothy 2:15). [†]

Mrs. Ray is a member of the Jefferson Brethren Church near Goshen, Indiana, where her husband serves as associate pastor.

UPDATE

news from the Brethren Church

Rev. & Mrs. John T. Byler honored on "Byler Retirement Sunday"

Canton, Ohio — Sunday, June 28th, was observed as "Byler Retirement Sunday" at the Canton Trinity Brethren Church. On that day, Rev. John T. Byler, with his wife Lois, was honored as he retired after forty years in the pastoral ministry. The last twelve of these were spent at Trinity.

The special day was secretly planned by the deacon board of Trinity and included both the morning and evening services.

The Trinity youth provided altar flowers for the occasion, as well as personal floral momentos. Floral arrangements were also sent by the New Lebanon Brethren Church and the First Brethren Church of South Bend, both former pastorates of Rev. Byler. Congratulation cards conveyed well wishes from a host of friends.

In the evening, a sumptuous fellowship supper, prepared and served by the Trinity ladies, was enjoyed by church members and guests. (For Pastor Byler, all diet restrictions were temporarily lifted!) Then, instead of the usual evening worship service, a surprise program in honor of the Bylers was held. Only after being escorted to seats of honor did the Bylers realize that the limelight was to focus on them.

Mr. Carl Howenstine, one of Trinity's deacons, was master of ceremonies for the program. Kay Kline led hymns interspersed throughout the service.

Several members from the Louisville and New Lebanon Brethren churches were on hand to recall their years of association with their former beloved pastor and his wife. Numerous incidents from past years were related.

Joyce and Joan, the two oldest Byler daughters, were present and



The Bylers on "Retirement Sunday"

paid tribute to their parents. A letter from Judy, the Bylers' third daughter who lives in Texas, was read. And a taped message from Jeannie and Bruce, the Byler's youngest daughter and her husband, was played. They are stationed in England with the military.

The highlight of the evening program was the presentation of a Memory Book to the Bylers. This book was dedicated to Rev. and Mrs. Byler by the deacon board.

Delegated with the honor of presenting this volume was deaconess Mrs. Clyde Teis. Mrs. Teis had conceived the idea of the book and had spent untold hours gathering and arranging its contents. It was also a personal pleasure for Mrs. Teis to present the book, since she and her husband had been married by Rev. Byler during his Louisville pastorate.

The memory book contained a history of the Byler family, beginning with the parents and brothers and sisters of both John and Lois. It continued through subsequent intervals of their lives—infancy, childhood, teen years, courtship, engagement, marriage, pastorates, anniversaries, etc.

Closing remarks for the program were made by Rev. Edwin Petry of the neighboring Mt. Pleasant Church of the Brethren. Rev. Petry has frequently attended Trinity Church and has often participated in the worship services.

To celebrate their retirement, Rev. and Mrs. Byler took a well-deserved vacation to England in August, to be with their daughter and her family. In preparation for this trip, the deacon board presented the Bylers with two pieces of luggage and Trinity members and friends gave them a cash gift, symbolizing their love and high esteem for the Bylers.

(reported by Inez V. Summers)

Brush Valley Church wins softball championship

Adrian, Pa.—The Brush Valley Brethren Church took home the trophy this year in the area softball league.

The league was made up of teams from 15 local churches and was divided into two districts. The Brush Valley team ended the regular season tied for first place in its division.

In the play-off, the players from Brush Valley took two out of three games from the second place team in the first round, and two straight games in the second round. Then they won the league championship in three games.

According to Rev. Thomas Kidder, pastor of the Brush Valley congregation, "It was a good season, as it taught us to play and work together as a team. We thank God for this experience."

(see picture on next page)

Gratis "Brown Baggers" find new outlet for sewing talents

Gratis, Ohio — "The Tuesday Brown Baggers," a sewing group of the Gratis First Brethren Church, found a new outlet for their sewing talents in 1981.

In 1980 the group made 150 baby blankets, which they took to General Conference for World Relief. At that Conference, however, they learned that World Relief would not be able to use more blankets in 1981. The women were advised either to find a new project, or if they wanted to continue making blankets, to sell them locally and give the money to World Relief.

This presented a problem for "The Tuesday Brown Baggers." Much of the material they used in their blankets was donated by a local manufacturer with the stipulation that the blankets not be sold, but donated to a useful cause.

Then the group got an idea. Eileen Kiracofe, their chairlady, contacted Doran Hostetler, administrator of the Riverside Christian Training School, to ask if the school could use quilts for the dorms. He assured her that they could, and that lap robes and/or baby blankets could be sold in their crafts shop. So the ladies began their new project.

This project, in turn, sparked an idea for Harry Wikle, husband of one of the quilters and also general handyman for the "Brown Baggers." He thought that since many people in the church had never been to Riverside (or if they had, it had been many years earlier), a group should travel to the school to deliver the quilts personally. Therefore, after many telephone calls to Mr. Hostetler and a great deal of time spent in organizing details, Mr. Wikle announced June 12-13 as the dates for the trip.



Pictured are the "Brown Baggers" and others who traveled to Kentucky to deliver quilts, blankets, and used clothing to Riverside Christian Training School. (photo by Carolyn Boomershine)



Members of the Brush Valley softball team are (l. to r.) Jerry Tarr, John Kidder, Bob French, Fred Lewis, Tom Kidder (manager), Doug Bowser (league president), Tom Kidder (pastor), Wes Lewis, Flea Collar, Tink Toy, Dan Croyle, Dave Crissman (and not pictured) Doug Judge, Tim Williams, Dick Crissman, Mike Scholl, and Randy Hooks. (photo by Ed French)

Twenty-seven people were at the church bright and early on Friday the 12th to load up the nine full-size knotted quilts, the 17 twin-size knotted quilts, and the 28 lap robes and baby blankets the women had made for Riverside School. They also loaded up the 36 bags of used clothing which had been collected, part of which was to go to Riverside and the rest to Krypton.

After loading up, some picture-taking, and a prayer by Rev. Charles Berkshire (pastor of the Gratis Church), the group set out shortly after 7:00 a.m. Transportation was provided in two vans, a motor home, and one car.

On the way to Lost Creek, the group stopped for lunch and some sight-seeing at Natural Bridge, Kentucky. Then it was on to Riverside, where they arrived around 5:30 p.m.

The staff at Riverside welcomed the visitors warmly, then treated them to a carry-in, cookout supper. After the meal, Mr. Hostetler took the group on a tour of the school.

The following morning, the group ate breakfast at Riverside, then traveled to Krypton to see Margaret Lowery. After a visit with Margaret and a tour of the church, they began their return journey to Ohio.

The trip back included a stop at Jackson, Ky., for lunch, and at the Florence Mall in Ky. for supper. Then the group arrived safely back at Gratis around 7:30 p.m., thankful that the Lord had given them a safe and blessed journey.

(reported by Carolyn Boomershine)

Director of Pastoral Ministries visits our newest Brethren Church

Pasadena, Calif.—While vacationing in California during the latter part of August, Rev. William Kerner, Director of Pastoral Ministries, and his wife, Trudy, visited the new Hispanic Brethren Church in Pasadena. They made their visit to the congregation—which is properly known as *Centro Cristiano Para La Familia*—on Sunday, August 23.

During this visit, Rev. Kerner announced to the congregation that it had been recognized as an organized Brethren church by the General Conference. Rev. Kerner reports that the people were so happy to hear this news that they broke out clapping with joy and pleasure.

Rev. Kerner also brought the morning message to the congregationon the day of his visit. Since Kerner doesn't speak Spanish and most of the congregation doesn't understand English, Gus Miranda translated the message.

"What a thrill to see their faces light up as they soaked up the word of God," Kerner said. "To hear gospel hymns sung lustily in Spanish also helped to make this a great worship experience."



Rev. Kerner (rt.) shakes hands with Manuel Rojas, pastor of the Hispanic congregation.

Following the service, the Kerners were invited to the home of Manuel Rojas, pastor of the congregation, for a carry-in meal. They were joined by several other families from the church. Since this congregation is made up of people from 14 different countries—including Mexico, Panama, El Salvador, Honduras, and other Central American countries—there were many kinds of food at this carry-in dinner. "And," says Kerner, "it was all excellent."

During the fellowship that accompanied the meal, several who could speak some English related to the Kerners the joy they have found in knowing Christ. They also told of the encouragement they receive from their Christian fellowship together.

After spending much of the day with these new friends, the Kerners left with new insights, joys, and a real burden for this work that was begun by Rev. Juan Miranda and his family. "How wonderful it is to have this congregation a part of the Brethren Church," Kerner stated.

This Hispanic Brethren Church has another special significance for the Kerners. Their son and daughter-in-law, Dave and Diane Kerner, will be working with this congregation throughout this year, while Dave takes missions studies at Fuller Theological Seminary in preparation for mission work among Spanish speaking people.

Calvin Rogers awarded fellowship to lecture at Korean university

Ashland, Ohio—Calvin Y. Rogers, director of the Ashland College Choir, has received another honor. An article on pages 13 and 14 gives an account of the honor paid to him and the AC choir when they were chosen to participate in the International Competition for Choirs in Spittal, Austria, this past summer. They won the folk song division of that competition.

But Rogers also learned this summer that he had been awarded a Fulbright Lecturing Fellowship to Keimyung University in Taegu, Korea, for the 1981-82 school year. At Keimyung he will lecture in music and violin.

"I am pleased to be chosen for this honor," Rogers said. "I will be helping the Koreans in the assimilation of western stylistic techniques. I also hope to receive the help of the Koreans in an appreciation of their culture, which is one of the oldest and most sophisticated in the world."

Though best known to Brethren people as director of the AC choir, Rogers is an accomplished violinest and violin instructor. He has been associated with the Akron Symphony Orchestra since 1946 as violinest, concertmaster, and associate conductor. For the past few years he has also been concertmaster of the Lakeside Summer Symphony Orchestra, where he has also appeared as guest soloist.

Rogers left for Korea at the end of August and his grant runs through July 15, 1982. His wife, Helen, accompanied him to Korea.

Flora WMS sends tableware to Brandon

Flora, Ind.—The Woman's Missionary Society No. 1 of the Flora First Brethren Church recently sent a set of stainless steel tableware to the new Brethren Home Mission Church in Brandon, Fla. The set included five dozen each of knives, forks, and teaspoons.

The women purchased the tableware with 12,600 Betty Crocker coupons and $186. Without the coupons, they would have paid $309.

Smithville youth participate in puppet and clown ministries

Smithville, Ohio—With much prayer and little knowledge, a puppet ministry was begun at the Smithville Brethren Church in January 1980. All interested youth were invited to attend a training session led by Evan Bridenstine, a Smithville member who had spent the summer months working with puppets as a BYC Summer Crusader.

After leading the young people into a working knowledge of puppetry, Evan returned to Ashland College (at the conclusion of his Christmas vacation), leaving the leadership of the puppet ministry in the hands of his mother, Mrs. Earl (Caryol) Bridenstine. She has directed the group since.

Eight enthusiastic young people made up the puppet team—Mikki Brandenburg, Dianne Sutton, Pam Sutton, Jan Zimmerly, Brian Bolinger, Jon Bolinger, Vance Downey, and Ken Reusser.

"His Puppets," as the group came to be known, started out using borrowed puppets. Then Mrs Neva Strine, using the borrowed puppets as a pattern, made the group its own first puppet. With the knowledge she gained from this first attempt, she supervised three other women—Rose Bolinger, Joyce Zimmerly, and Janet Douglas—in making additional puppets. Another woman, Linda Ream, made two dog puppets. Since then, Mrs. Bridenstine, who comes up with many ideas for new puppets, has taken over puppet-making responsibilities.

Other people have also contributed to the puppet ministry. Norman Ream designed and built two stages. Tom Paull has contributed the rods for the puppets. A number of people have made monetary donations. And recently Sandra Brandenburg has joined the group as assistant director.

The puppet team practices nearly every Thursday. When they first began, they had a segment in the worship service almost every Sunday morning. Now, however, in order to vary the children's time during the worship service, they alternate with "Phyllis's Picture Page" (chalk talks by Phyllis Snyder) and "Patti's Parables" (object lessons by Patti Steiner).



Members of the "His Puppets" team are (front row, l. to r.) Pam Sutton, Mikki Brandenburg, Jan Zimmerly, (back row, l. to r.) Ken Reusser, Jon Bolinger, Brian Bolinger, Dianne Sutton, and trainer Evan Bridenstine.

In addition to their Sunday morning presentations, "His Puppets" have prepared and presented two musicals—"Mary Had a Little Lamb" for Christmas, and "Changes" for the Easter and spring season.

The group has also performed at various other places, including the Ohio Fellowship of Christian Puppeteers, nursing care centers, various other churches in the community, and the Garber Brethren Church in Ashland.

This summer "His Puppets" lost two members, when Jon and Brian Bolinger moved to Florida with their parents, Rev. and Mrs. Larry Bolinger. The group didn't let Jon and Brian go away empty-handed, however. They presented Jon and Brian four puppets so that they could continue this ministry in Florida.

Not content to just have a puppet ministry, the young people at Smithville have moved into another area of Christian witness. They recently began a clowning ministry and find this a new and challenging way to teach God's word.

(reported by Caryol Bridenstine)



Jan Zimmerly, a member of Smithville's new clowning ministry, holds Carrie and Becky Snyder.

Ohio District Conference emphasizes discipleship in September meeting

Mansfield, Ohio—Approximately 150 Ohio Brethren gathered at the Walcrest Brethren Church Saturday, September 12, for the fall meeting of the Ohio District Conference. This was the largest attendance in some time, with recent meetings averaging about 100.

Though primarily an inspirational conference, a short business session began the day. It included the following items:

Seating of new pastors as delegates. Three pastors had entered the district since the spring meeting—Rev. Rodney Thomas, new pastor of the Gretna Brethren Church; Rev. Kenneth Sullivan, new pastor of the Canton Trinity Brethren Church; and Rev. Harold Walton, new pastor of the Fremont Brethren Church. These men were welcomed to the district and seated as delegates.

Trustees' report. The Ohio District trustees reported that the church property of the former Akron Firestone Park Brethren Church had been sold to another congregation. (The Firestone Park congregation disbanded in 1979.) Sale price was $70,000. The purchaser made a down payment of $8,000, and the remaining is on land contract at 10% interest. Monthly payments are $544.11. The buyer is to seek other financing at the end of five years.

Later in the business session, the conference empowered its executive committee, trustees, and the district mission board to use this money for district mission work if the need arose, particularly with regard to possible land purchase for the new church in Columbus (see below).

Comments by the BYC Moderator. National BYC Moderator Gregg Brelsford brought greetings and outlined the four-point plan for national BYC in 1982. The four points are: (1) To register youth as soon as possible. (2) To encourage BYC groups to set a goal for the national BYC Project Ingathering. (3) To promote support for the national BYC missionary project. (4) To encourage each BYC group to achieve the seven guidelines of BYC.

Reports from mission churches. Rev. Terry Lodico, pastor of Medina Bible Fellowship, gave a positive report of this congregation. Average attendance during summer months was 70, and stewardship of the congregation is also strong. In addition to taking over a greater share of its own support, the congregation hopes by gifts and loans to pay off the land contract on its church property. Rev. Lodico also reported that a musical group is developing out of their fellowship, which will be ministering to other churches.

Bill Deardurff presented the report from the Brethren Bible Fellowship of Columbus. He read portions of a written report from Rev. Dale Stoffer, the pastor, and added other comments. Just one year old, this congregation has gone from 13 at its first meeting to an average of 20 for Sunday worship and 18 in mid-week Bible study. The fellowship is now focusing its outreach on the northwest part of Columbus, between the suburbs of Dublin and Worthington. This area had a population of 2,600 in 1970, 21,843 in 1980, and is expected to grow to 40,000 by A.D. 2000. Two new Bible studies are planned for this target area, and a singles ministry is beginning to gel. The congregation is also looking for land in the area with a building suitable for present use and with room for future expansion.

Following the business meeting, the conference moved into the inspirational session, which had as its theme discipleship. Messages on this theme were presented by Rev. Gene Eckerley, Rev. Leroy Solomon, and Rev. James Black.

(continued on next page)

Missing Peru pastor returns to his family

Peru, Ind.—Prayers of Brethren people throughout the denomination were answered when Rev. Richard Austin returned to his family in August. Rev. Austin was reported missing early in June, when he failed to attend the Indiana District Conference.

Police were notified at that time, and an extensive search conducted. Later the police called off the search when they concluded that Rev. Austin had left of his own will, without criminal intent.

In a letter dated August 25 and printed in the newsletter of the Peru First Brethren Church (which Rev. Austin had pastored until his disappearance), Mrs. Austin gave this report of her husband's return:

For those of you who do not know, Dick did come home a couple of weeks ago. The doctors say he is just physically and emotionally burned out. It is going to take time for him to get back on his feet completely and we're working at it everyday. It is just ***so good*** *to have him home again We have found a home in the country about seven miles from Peru. . . . I will keep my job with Drs. Giver and Mulis and Dick plans to enter the electrical trade again. . . . Thank you again for all your love, prayers, and various love gifts. . . . This will be my last letter to you since Dick did officially resign on August 20th and the church is currently seeking a new pastoral family.*

Let us continue to pray for the well-being of the Austin family.

County Line Brethren Church has busy month of August

Lakeville, Ind.—The County Line Brethren Church had a very active month of August. In addition to the regular Sunday morning times of study and worship, the Sunday evening youth meetings and preaching services, and the Tuesday evening Bible studies, the church had several special activities during the month.

One of these was an evening visit by Les and Mary Kline, representing World Vision. The Klines not only reported on the work that World Vision is accomplishing, but also presented instrumental music during the service.

Two groups of Crusaders visited the congregation during the month. First the drama group, C.A.S.T., arrived to act out portions of the Gospel According to St. John. Then the singing group, Joysong, came to present the message of the gospel in music.

On another date, a number of people from the congregation made a visit to the Teegarden Brethren Church, near Lapaz, Indiana. The occasion was the ordination to the eldership of Jeffrey Brown, pastor of the Teegarden congregation.

The second week of August saw several of the County Line Brethren in Ashland for General Conference. Then at the end of the month, a number of the older members of the congregation took part in the Golden Age Retreat at the Shipshewana Retreat Center.

One other activity during August merits mention. That's a ball game between the "sisters" and "brothers" of the congregation. Although the women challenged the men to the battle, the men came out the winners, but only by a slight margin.

In addition to these special activities, other things were going on in the church as well, as various ones visited, worked, and prayed. All in all, August was a busy month for the County Line Brethren.

(reported by Elder Wilbur L. Thomas)

New Paris Church plans revival meetings

New Paris, Ind.—Revival services are planned for the New Paris First Brethren Church from October 18-25. Services will be held each evening at 7:30 p.m.

Rev. Woodrow Immel, pastor of the North Manchester First Brethren Church, will be the evangelist. He will speak each evening except Saturday, the 24th.

On Saturday evening, the Lower Lights from Riverside Christian Training School will have the program.

Ohio Conference

(continued from previous page)

Also included in the inspirational sessions was some extra-special music by vocal groups from three of the district's churches. First to appear was a vocal trio from the host Walcrest Church. Later, eleven men and women from the Gratis Church sang several numbers. And just before lunch, nine men from the Louisville First congregation presented two vocal selections.

Rev. Gene Eckerley, pastor of the Pleasant Hill Brethren Church, delivered the first message on discipleship. He used John 13:35 as his text, particularly the section, "you are my disciples."

Focusing first on the word "are" in this section, he said discipleship is in the present tense. It is a present, living, vital relationship. Turning to "my" (referring to Jesus), he said that discipleship is commitment to a person. And concerning "disciple," he said that being a disciple includes discipline—following the discipline of another. He pointed out that among those who followed Jesus were the curious, the convinced, and the committed. But it is only the committed, those who obey and imitate Jesus, who are true disciples.

Building on what Rev. Eckerley said, **Rev. Leroy Solomon,** pastor of the Smithville Brethren Church, spoke on "Discipleship in the District." He stated that three things are necessary if we are to make more and better disciples: (1) "We need to maintain a growing, committed relationship with Jesus Christ." (2) "We need to maintain a growing, committed relationship with fellow Christians." (3) "We need to maintain a growing, committed relationship to the mission of Jesus in the world," which includes evangelizing, discipling, and social witness.

Following lunch (an excellent meal served by the Walcrest women) and auxiliary meetings, **Rev. James Black**, Director of Home Missions and Evangelism for the Brethren Church, presented the concluding message on discipleship. He spoke on the subject "Discipleship Tested," using as his text Matthew 16:24. Every Christian is called to be a disciple, he said, but cost is involved. Jesus identified this cost in Matthew 16:24, where He gave a three-fold test of discipleship. To be His disciples, Jesus said: (1) We must deny self. Not things, but self; self-indulgence, self-will, self-pride, etc. (2) We must take up our cross. We must associate ourselves with Jesus, share in His rejection, experience the world's hate. (3) We must follow Him—live according to His plans and aims, live lives of service, and in particular obey the Great Commission. Rev. Black concluded his message with the challenge, "Let's be willing to be disciples; let's be willing to be discipled; let's be willing to disciple."

The next meeting of the Ohio District is scheduled for March 20, 1982, at the Williamstown Brethren Church.

update

Weddings

Becky Watson to **Todd Phillips**, August 8, at Walcrest Brethren Church; Duane Dickson, pastor, officiating. Members of Walcrest Brethren Church.

Debbie Gutknecht to **Randy Nieman**, August 7, at the Waterloo First Brethren Church; Ronald Waters, pastor, officiating. Members of the Waterloo First Brethren Church.

Karin Marie Altman to **Michael Lee Greene**, August 2, at Walcrest Brethren Church; Duane Dickson, pastor, officiating. Members of the Walcrest Brethren Church.

Barb Hancock to **Leonard Bauer**, August 1, at Bryan First Brethen Church; Marlin L. McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Audrey Boggs to **Stephen Sapp**, August 1, at Walcrest Brethren Church; Duane Dickson, pastor, officiating. Members of the Walcrest Brethren Church.

Marti Kurtenbach to **Mike Lamb**, July 28, at the Waterloo First Brethren Church; Ronald Waters, pastor, officiating. Members of the Waterloo First Brethren Church.

Annette R. Keck to **Keith F. Berkey**, July 18, at the New Paris First Brethren Church; Robert P. Bischof, pastor, officiating. Bride a member of the New Paris First Brethren Church.

Debra Kay Barnes to **Mark John Lovetro**, July 11, at the Canton Trinity Brethren Church; John T. Byler, pastor, officiating. Bride a member of Trinity Brethren Church.

Marsha Ronk to **Douglas Krantz**, May 16, at the Goshen First Brethren Church; Spencer Gentle, pastor, officiating. Bride a member of the Goshen First Brethren Church.

Goldenaires

Glade and Merna Miller, 53rd, September 27. Members of the Waterloo First Brethren Church.

Eric and Esther Colditz, 62nd, September 20. Members of the Ardmore First Brethren Church.

Lee and Elva Voorhees, 52nd, September 15. Members of the Flora First Brethren Church.

Mr. and Mrs. Carl Dillman, 54th, September 14. Mrs. Dillman a member of the Corinth Brethren Church.

Ben and Edna Wengard, 60th, September 3. Members of the Waterloo First Brethren Church.

Dr. and Mrs. Delbert Flora, 52nd, September 2. Members of the Ashland Park St. Brethren Church.

Mr. and Mrs. Andrew York, 68th, September 1. Members of the Loree Brethren Church.

Rev. and Mrs. Elmer Keck, 52nd, August 29. Members of the Ashland Park St. Brethren Church.

Dr. and Mrs. Leslie Lindower, 56th, August 16. Members of the Ashland Park St. Brethren Church.

Mr. and Mrs. Weir E. Tritch, 50th, July 12. Members of the Tucson First Brethren Church.

In Memory

Della M. Garber, 75, August 28. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor, and Opal Nees.

David Lee Garber, 80, August 16. Member of the Ashland Park Street Brethren Church. Services by Arden Gilmer, pastor.

Agatha Garber, 77, August 12. Member since 1921 of the Bryan First Brethren Church. Services by Marlin McCann, pastor.

An Open Letter to Brethren Churches

Dear Brethren:

Would you like to see your pastor renewed in mind, body, and spirit? Would you like him to have a time of refreshment with fellow pastors, so that he can bring back new vision and a sense of enthusiasm to your church?

But you may ask, How can our pastor experience such renewal? The answer is, By encouraging him to attend the 1982 Brethren Pastors' Conference. A program has been planned to offer inner renewal and growth for all pastors who attend.

This Conference will meet at Cederkirk Retreat Center, Lithia, Florida, on March 9-11, 1982. The center is located just 10 miles from the Brandon Brethren Church and 25 miles from Tampa. Rev. Lacy Harwell, pastor of the Maximo Presbyterian Church, St. Petersburg, Fla., will be the resource person for inner growth of the pastor. Dr. William S. Reed, M.D., from the Christian Medical Foundation Counseling Center, Tampa, will discuss physical health.

Does this sound like a retreat that will help your pastor? I hope you say "Yes."

I am writing at this time hoping that you and your church will make it possible for your pastor and his wife to attend this conference. How can you help? Here are some ways. Help your pastor clear this block of time on his calendar. Offer to lead a Bible study or a worship service. Volunteer to visit the sick and shut-ins.

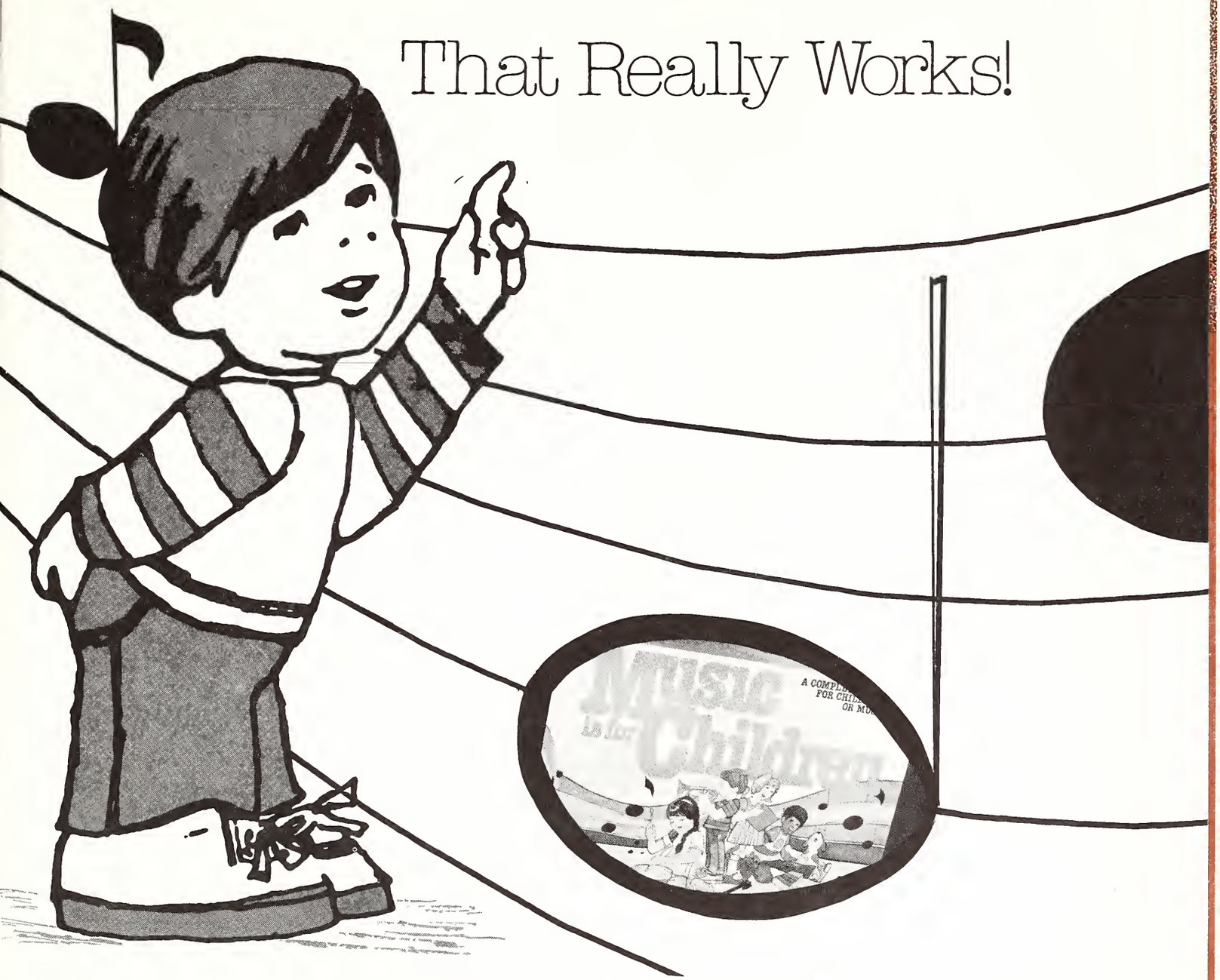
Another kind of help would be financial. Make sure that your pastor has the funds to go. Perhaps it would be good to insert this in your budget for 1982. Maybe you are the one to bring this item before the budget committee. The cost will be about $60.00, plus transportation.

Will you put this on the prayer list at your church? Talk to your pastor about the conference and urge him to attend. Help stamp out "pastoral burn-out."

—Elder William Kerner
Director of Pastoral Ministries

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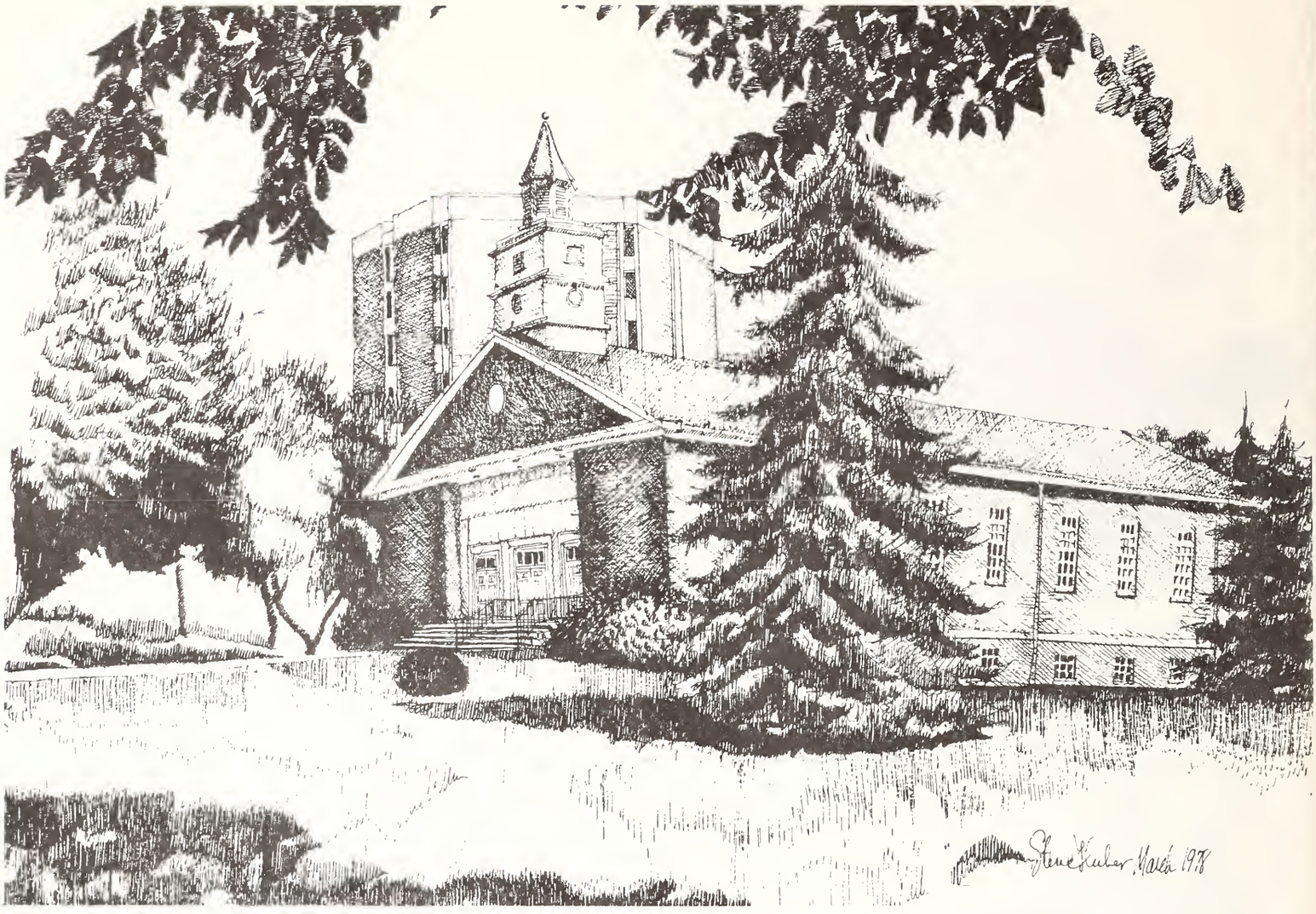
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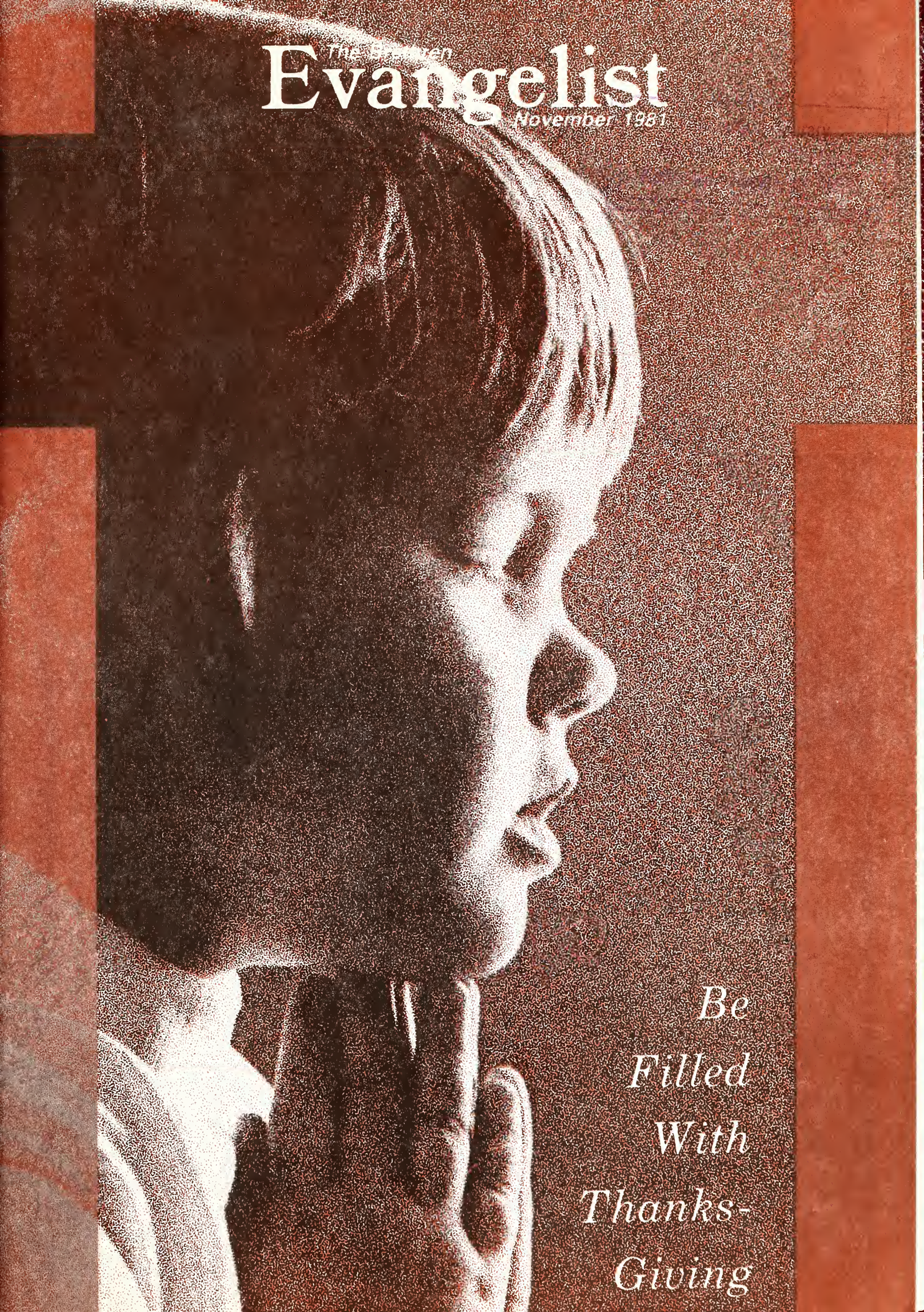
$25,000	Campus Ministry Budget
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Evangelist
November 1981



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BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford.

Not long ago John Gilmer and I were talking about National BYC and our National BYC Convention. We talked about the various activities and events that took place at the Convention. Also, we discussed ideas and goals for the future of our National BYC program.

John asked me a question that I thought I'd share with you. He said, "Gregg, since your goals and ideas were acted upon and pretty much accomplished at our Convention in August, will this next year be more relaxed? Will you just kind of take it easy?"

Well, here's how things are lining up. This year our National BYC program will involve what we call the FOUR POINT PLAN. This plan defines what the Board of Christian Education will be administering for us throughout the year. You need to know the Four Points as soon as possible. I hope your groups have already begun brainstorming on ideas and activities on the local level. Here are the Four Points:

1) Register all the members in your group with the BCE as soon as possible;
2) Set a goal for your group's contribution to our Ingathering at next year's Convention (National Goal equals $14,450);
3) Promote, pray, and raise funds for the National Project we chose at the Convention (Brethren Care);
4) Strive to accomplish the seven guidelines we adopted at our Convention.

Here are some advantages to the Four Point Plan: It's simple and easy to remember. It focuses our activities on serving others. It encourages participation in BYC. It's a challenge. It invites *creative* thinking and ideas on the local level. Each point is important to our identity and activity as Christians in the Brethren Church.

Right now, registration is important. This year the $3 fee will have the *Morning Star* sent directly to your home address, not every third month, but *every other* month instead! Our communication will be a lot more current and frequent! Plus, your registration opens up an invitation to full participation at our National Convention this year! All registered members will be able to vote at the Convention! Get yourselves registered!

You'll be hearing more about the Four Points. They clearly show a direction and ministry for Brethren Youth across the country. With the Four Points underway, our National BYC Council will be able to devote more time to sharing and planning events for our National Convention. If any of you have ideas, make sure they get to your district representative on National BYC Council, or send your ideas to the National BCE through the *Morning Star*.

I want you to know that I'm excited about BYC! We've charted a direction with goals and activities. Now that that's underway, we have more time to dream and plan for the future. What's left? The Lord is waiting for our response in service to Him!

I hope you're motivated and excited too! I'm not going to "take it easy" this year. We need to work as hard as ever toward bigger and better things for the glory of our Lord and Savior, Jesus Christ! God bless and lead each of you this year.

Encouragement Cards

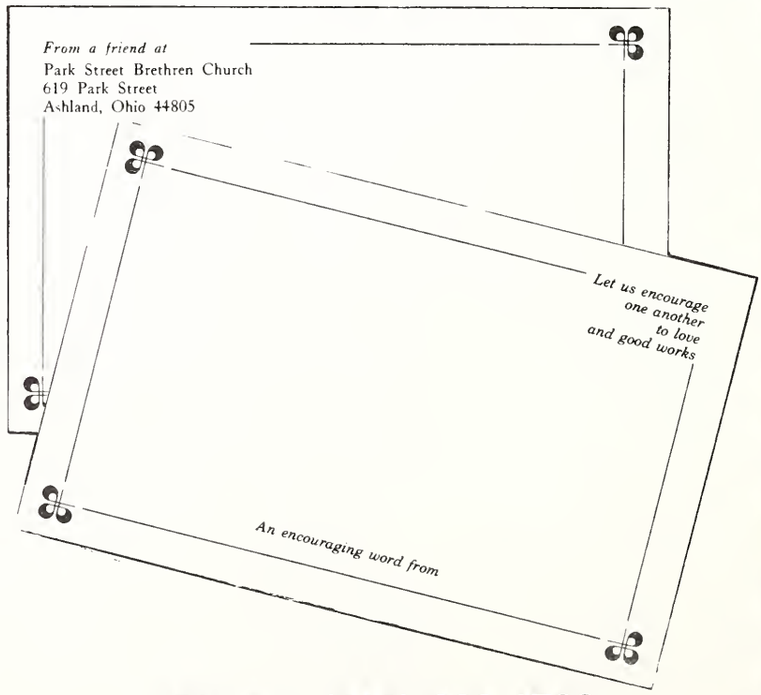
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Cover

Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him, and become stronger in your faith, as you were taught. ***And be filled with thanksgiving.***

Col. 2:6-7, TEV

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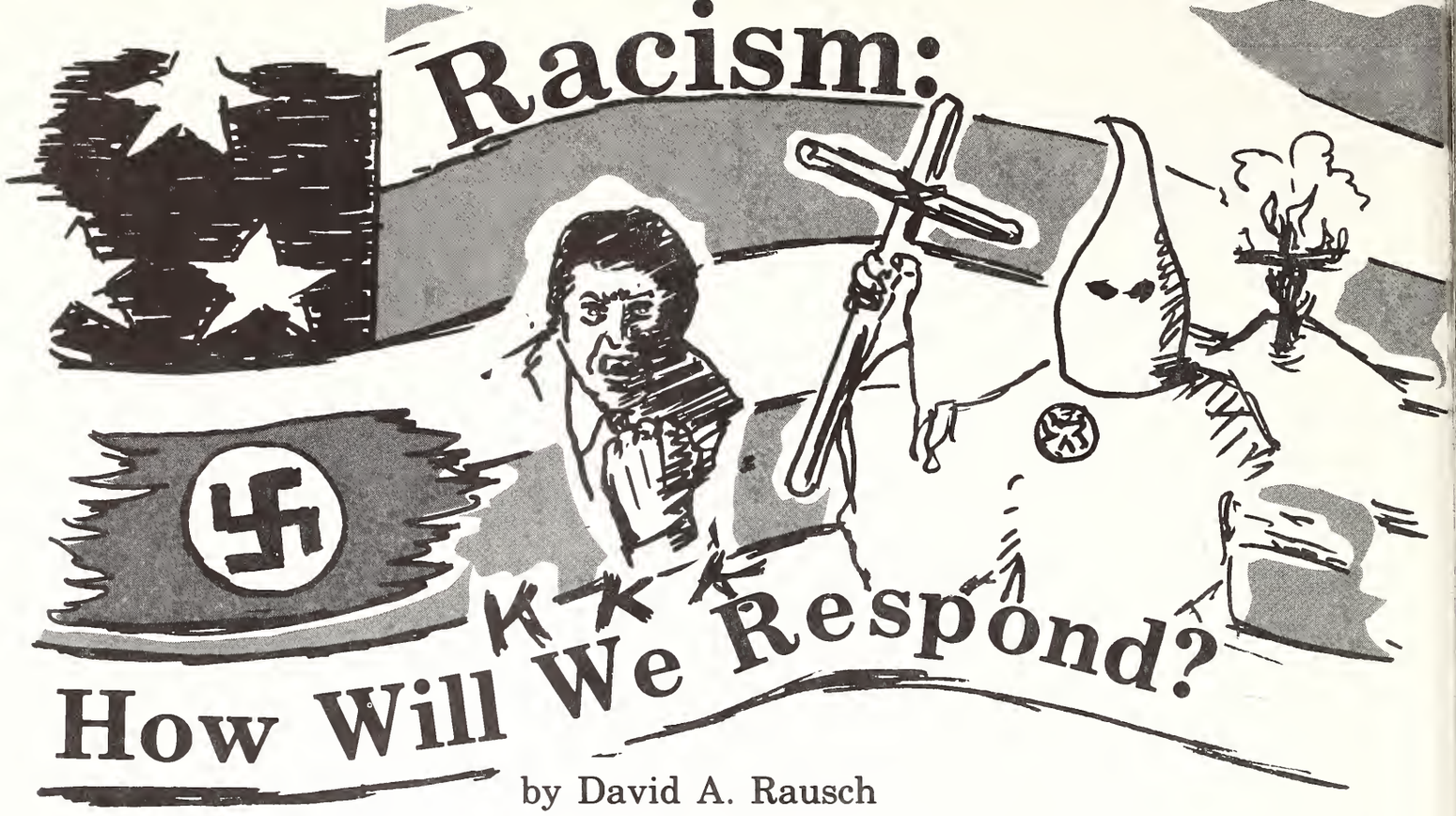
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Racism: How Will We Respond?

by David A. Rausch

A RESURGENCE of racial prejudice and hatred in our country is festering with alarming increase into racial incidents and insidious hate groups. Consider, for example, the following recent occurrences.

In Minnesota, two women with Jewish backgrounds were attacked this past school year on **Christian** college campuses in the Twin Cities. One was a Jewish Christian in her first year of teaching in the biblical studies department at a Baptist college; the other was a Jewish nursing student at a Lutheran college. The biblical studies teacher suffered verbal harassment and written threats that shocked administration, faculty, and student body. The last note read, "Christ-killers get killed or get out." She resigned after months of such notes and telephone calls. The nursing student suffered verbal threats and several physical assaults by assailants who emphasized that her "kind" was not welcome on the Lutheran campus.

In Pennsylvania, recently, a young minister took a position in a Free Methodist church only to find that three of his board members were active in the Ku Klux Klan. And in West Virginia earlier this year, the Klan itself forced a United Methodist minister to resign his pastorate after he refused to allow them to promote the Klan during a Sunday service. Neither of these ministers was an activist, but both they, their friends, and their families, were made painfully aware of the horror of being surrounded by the terrorist tentacles of small but growing hate groups.

Daily it becomes less possible to ignore such blatant racism as it knocks at the door of our cities, our schools, and our churches. Nevertheless, many Christians see these attacks as isolated cases by isolated individuals . . . attacks that they would never tolerate and attitudes that they would never condone. The fast pace of our lives relegates such incidents to the fringes of our mental consciousness.

And yet, I wonder if this "new" surge of racism deserves more than a passing glance or a shake of the head. I wonder if it isn't a clear warning—a caution light forewarning Christians of some of the greatest challenges they will face in the coming decade. There are several facts which lead me to believe this is so.

Hate groups call themselves "Christian"

The first is the awesome reality that most of these hate groups call themselves "Christian." A classic example is the *Christian Vanguard*, the official publication of the New Christian Crusade Church, which claims to be "A Publication Compiled For the Elect" that declares the "Gospel Of The Kingdom." In **one** issue, the reader finds the cover article by Rev. Oren F. Potito, "Jesus Was Not a Jew," in which Potito declares: "Anyone who would say . . . that Jesus Christ was a Jew racially is guilty of nothing less than blasphemy." He emphasizes that Christians who teach this are trying "to satisfy the Jews and escape persecution

Dr. Rausch is associate professor of church history and Judaic studies at Ashland Theological Seminary. This article is a follow-up to his article, "Avoid the Next Holocaust Now," which appeared in the April 24, 1981, issue of Christianity Today.

"Less than fifty years ago Adolph Hitler claimed to be a good Christian and a loyal German patriot under the platform of his fledgling Nazi Party. It is frightening how similar this modern racial propaganda is to Nazi literature of a half century ago."

[by the Jews!]." Subsequent articles include "Bible —Not a Jewish Book," "Can Anything Be 'Judaeo-Christian'?" "God Commands Racial Segregation," and "7th Comm. Forbids Race Mixing." This last article declares that "Thou shall not commit adultery" means that one must not **adulterate** the races or, in the words of the author, "mongrelize with a non-White." It includes ten pictures of "non-white" racial groups including American Indians, Blacks, Jews, and Asians. Editor Thomas E. O'Brien concludes:

> *No scientist, no Jew psychiatrist, no liberal professor, no minister, no priest, no politician, not even our senile Supreme Court can improve a child genetically; only your Creator could do that, and I am sure He has no intention of doing so. To the non-whites who may have read this article, it pains me ever so deeply to point out your inadequacies, but I must tell the truth, there is no alternative. You see we Whites have to prepare ourselves for an after-life with our Father, YOU DO NOT.*

This racist "Christian" newspaper is inundated with Bible verses taken out of context. Yet it declares that Christians who disagree with its conclusions on race are omitting certain sections and statements in the Bible. The particular issue from which I have quoted is No. 69, first published in 1977 but distributed throughout the United States within the last year because it is a particular favorite for recruitment.

It is significant that hate sheets such as this one keep declaring that the United States is a "Christian Nation." One soon realizes that their brand of Christianity is not only heretical but dangerous. Ku Klux Klan publications emphasize that KKK members are fine, upstanding **White Christians** and that they are dedicated to preserving our **Christian nation**. Less than fifty years ago Adolph Hitler claimed to be a good Christian and a loyal German patriot under the platform of his fledgling Nazi Party. It is frightening how similar this modern racial propaganda is to Nazi literature of a half century ago.

A network to foster racism

The second fact that causes me concern is that these organizations are building a network to foster racism and to capitalize on racial fears and racial tensions. For example, in September 1979 a Christian woman was murdered in Akron, Ohio. The murderer happened to be a black man. Within one month after the murder, her husband, her four sons, and her daughter each received *The Thunderbolt* newspaper mailed from Marietta, Georgia, to their respective addresses.

Published for over twenty years, this sixteen page hate-sheet claims to present "The White Mans' Viewpoint." The particular issue (October 1979) sent to the grieving Akron family carried the article "White Families Suffer From Negro Murders." Under the subcaption "Negro Murder and Rape Rampant" it prefaced five stories by declaring:

> *Government figures show that for the year 1977 negroes committed 87% of all murders in our major cities. They murdered 9,751 people and raped 89,425 women. For years most of the victims of negro crime were other blacks but now things are changing and an ever growing percentage are Whites. More and more frequently they murder their rape victims. Psychologists say that this is because they hate the entire White Race and are taking their mass hatred out on a single victim —most often a defenseless White woman. Here are but a few vicious crimes which have been committed in recent months and when all are lumped together demonstrate how deadly allowing negroes to live within our midst has become. (p. 13)*

The murders of an 11-year-old Georgia boy, and a 22-year-old New Jersey female night desk clerk, a 25-year-old New Jersey nurse, a 68-year-old woman and an 11-year-old Michigan girl are all detailed in sentimental language. Pictures of some of the victims plus two of their black "killers" are part of the article. The article is designed to instill rage and prejudice toward the black community.

The cover story for this particular issue was "Refugees Cause Murder—Disease—Welfare." The racist article was against Boat People and asked, "Is America to be taken over by Asiatic hordes? There are at least 20 million who want to come to America." Other articles include "Jews Say They Are 'Master Race,' " "Degenerate Race-Mixers Organize" and a large piece on Africa

(continued on next page)

entitled "Africa Reverts To Jungle Savagery As Whites Driven Out." One of the saddest parts of the paper are the pictures of young children involved in a demonstration by the National States Rights Party (the party supported by *The Thunderbolt*) against the Asian Refugees.

Men promoting this racism are showing up unannounced in congregational services and Bible studies. Laden with proof texts which they interpret "from the Greek," they seek to befuddle Bible study teachers and to turn the study toward their particular interest. In St. Paul, Minnesota, last year they showed up at a Central Baptist Church Bible study only to find that a professor well-acquainted with the Koine Greek was teaching the lesson. Needless-to-say, he proved their ignorance of the language, but they caused a great deal of disruption before being asked to leave.

Church members within a large part of Protestantism and Catholicism are passing out hate material to their fellow church members, friends, and even to their pastors.

In Ashland, Ohio, in a Pentecostal church service, one of these individuals stood up during the testimony time and made quite an impression on some in the congregation by eloquently claiming to have all of the gifts of the Holy Spirit. He would not stay for the entire service, but put xeroxed racist hate-sheets on all of the car windows. The congregation soon learned from the sheets that this "noble" Christian man was against all churches as well!

It is a pathetic fact, however, that most proponents are not as evident as these intruders. Church members within a large part of Protestantism and Catholicism are passing the same material around to their fellow church members, friends, and **even** to pastors. I have had pastors who have known my interest in such materials bring me examples of such publications that were passed to their church members. These pastors shook their heads in disbelief that anyone could believe such lies.

Simplistic solutions promoted

But the lies are often the most easily marketed products of these hate groups. And that leads to the third fact: these organizations promote their solution as the only solution to the problems. Their solutions are simplistic to the point of being absurd. For example, the issue of *The Thunderbolt* sent to the grieving Akron family stated at the end of its article on black murderers and their victims:

> *THE ONLY SOLUTION: The National States Rights Party calls for the eventual deportation of every black in America to their native homeland in the jungles of Africa. They have failed their golden opportunity to adjust to civilization. If we are to survive as a Race and Nation there is but one solution left and that is Abraham Lincoln's back-to-Africa plan. "The American Colonization Society" sent over 20,000 negroes back to Liberia in Africa. A national enlightenment will help us to complete this great task and save civilization.*

National "enlightenment" is their goal. As Hitler "enlightened" with propaganda and force, these organizations have their simplistic solutions. As German citizens were divested of centuries of family heritage and citizenship because of race under the Nazi regime, so in the name of "civilization" these groups would propose to violate the rights of American citizens.

Ugly civil religion

In such a distorted gospel, a world view forms that disdains the rights and privileges of human beings and seeks to dehumanize any but their own kind. When one looks beyond the religious veneer, an ugly civil religion appears that equates Christianity with "American" and God's Chosen People with the "pure white races." One sees the very pit of hell; the very lie of Satan.

The warning is clear. Week after week a CB operator drives up and down Interstate 71 in Ohio calling:

> *Detroit, Michigan . . . Detroit Michigan . . . If you don't want another little Atlanta coming up there in Detroit and destroying all of those little pickaninnys [a slang term for Negro child] out there on the street . . . you all better straighten up because the Ku Klux Klan . . . the Southern Louisiana Ku Klux Klan is going to take care of you. . . . If you don't start working and get off the welfare rolls, so the other people in the United States don't have to pay for your living and your propagation . . . we are going to kill those little niggers out there so that the big niggers don't grow up. If we have to kill those big niggers out there, we will do that too!*

He calls them "black animals." He calls himself "The Nigger Eradicator." His solution is extermination. And yet, he talks of "spiritual values." They all do. Even the American Nazi *White Power* paper promotes a civil religion and declares, "Only a spiritual rebirth can rescue our young people from the inner emptiness which has overtaken them." And "Unless we can turn our

young people away from leading lives guided by empty materialism and inspire them with a new set of spiritual values, the outlook for our Race is very, very dark" (*White Power*, "What's Happening to Our Kids?" Jan.–Feb. 1979, p. 7).

Christian response a mandate

Because of these facets of racist ideology in this modern era, Christian response is no longer an option. It is a mandate. We can no longer allow the "Christian" attitude to be interpreted through the words and actions of these hate groups. The love fostered by Jesus directed him to declare that even **enemies** should be loved. How much more then should our fellow neighbor of a different race, ethnic origin, or religious faith be loved.

Are Christians really different from the rest of society? The challenge is at the door of the church —the challenge is at your door. It would be a horrible indictment if future historians would evaluate our response in the same fashion that Richard Gutteridge evaluated German Evangelical response to Nazi racist propaganda. He declared, after thorough study, "Most tragically of all, what was missing was a spontaneous outburst at any point by ordinary decent Christian folk, who certainly existed in considerable numbers" (*Open Thy Mouth for the Dumb!: The German Evangelical Church and the Jews*, Oxford: Basil Blackwell, 1976, p. 304).

According to Stanley Milgram's study, *Obedience to Authority* (New York: Harper & Row, 1974), we all have something to worry about when hate, distrust, or dislike of other racial or religious groups permeates our society. He concluded:

> *This is, perhaps, the most fundamental lesson of our study: ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority. A variety of inhibitions against disobeying authority come into play and successfully keep the person in his place. (p. 6)*

How can Christians resist racism?

The Christian must ask, "How can I build the resources to resist racism? How can I act in a Christ-like way when my friends, my colleagues, and my society tell me that racism is a way of life —that it is all right to remain silent? How does my theology react when my subtle prejudices and the prejudices of my society grow into scapegoating and result in a situation that is not clearly black and white?"

The answer is not simple. Latent prejudice infects us all. Historians marvel at the prejudice toward **every** immigrant group that has come to the American shores throughout our country's two hundred years of existence. Prejudice is a **learned behavior** and it is bolstered and sustained through community attitudes and conduct. It takes hard work to **unlearn** our society's conditioning. But by the grace of God it can be done.

I personally believe that one of the most important ingredients in achieving a proper biblical balance toward groups other than our own is personal knowledge of a variety of members of that group . . . in other words, taking time **to get to know** them. One bad experience or one bad report should not be allowed to cultivate an evil stereotype in our minds. After all, how many bad experiences have we had with other Christians; how many shocking stories have we heard about our own racial group.

The basic challenge to each of us is our response to the mild racism that surrounds us ever day and our firm stand on why such seemingly harmless prejudice offends a Christian who intends to walk in the path of his Lord.

Interaction with individuals of other faiths and racial backgrounds will reveal human beings just like us . . . frail as we are but with awesome potential, just as we have. Such cross-cultural interactions are not only an educational and growing experience for us, but help us to cultivate a proper spirit in our children. Our children watch us closely. They know our attitudes. They often pick up prejudices that we feel are safely hidden away. They will just as easily note our nourishing love for fellow human beings. They will emulate our desire to know and understand others.

The real challenge for each of us is not only the vocal response of our churches to these hate groups that are knocking at our doors (although such response is a God-given imperative). The basic challenge is our response to the mild racism that surrounds us every day, and our firm stand before others on why such seemingly harmless prejudiced comments offend a Christian who intends to walk in the path of his Lord. Such a stance involves time, education, and sacrifice to combat the lies. When God's people establish this pattern of godly thinking, godly sacrifice, and godly action, we will become "the salt of the earth" and "the light of the world." [†]

Three Thanksgiving Meals

by Susan Hyland

THE pilgrims who arrived in this country did not invent "thanksgiving." The One to whom all thanks goes has shown mankind throughout the ages the ways and means of demonstrating gratitude. Below are scenes from three special thanksgiving celebrations. The meals may be imaginary, but the meaning behind them is real. As you and your family approach this special holiday in November, take some time to consider the One for Whom you are most thankful.

I

Scra-a-pe. Scra-a-pe. The air was filled with the sound of the grinding stone being pulled back and forth. Crushing grain was a part of daily life for women in the Hebrew camp, but today a tingle of excitement ran through Mara's fingers as she worked. This was no ordinary flour she was grinding. The golden grain was being made into fine flour for the special cakes of the thank offering.

"I am so glad to have a part in giving the sacrifice of thanksgiving to the Almighty One," she thought with a smile. Life was filled with so much to be thankful for now that they were no longer slaves. Scenes of bitterness flashed through her mind—crouching in her tent with fear, seeing her daughters stolen by the Egyptians, watching her sons slowly dying in the brickyards.

Mara stopped her grinding to allow the dark cloud of memory to pass. "But here," she paused to take a deep breath, "I breathe the sweet air of freedom." It mattered little that her tent was pitched in the desert; her heart was already dwelling in the land that God had promised.

Picking up some of the flour, she rubbed it between her thumb and forefinger. Her experienced touch found it to be fine enough, but she moved the grinding stone back and forth a few more times—just to be sure. Mara would only present the best as an offering of thanks to the Lord God.

Whenever she thought about the Almighty One, a sense of awe overwhelmed her. "To think that the Lord, blessed be He, would choose to deliver us from our bondage. . . . 'Sing to the Lord, for He is highly exalted. The horse and its rider He has hurled into the sea.' " she sang, remembering the song Miriam had sung when they crossed the Red Sea.

Songs of joy still lingered in Mara's heart as she stood with her family that evening, waiting silently as their thank offering burned upon the altar. The air was fragrant with the smell of the cooking young lamb and the tender cakes. Later that evening, according to the Law, the family would celebrate a special meal from portions of the food which was offered.

"Imagine, sharing a feast of thanksgiving with our Lord. Blessed be He," she thought, brushing a tear from her eye. She wept with joy.

II

The young boy sat crosslegged upon the mat which covered the stone floor, his eyes full of wonder. Although Jacob had accompanied his parents many times to the sharing of the bread and wine, tonight seemed different somehow. Special.

"Perhaps it's the Spirit touching me," the twelve-year-old thought. "Or maybe I'm just growing up."

The low table before him held the precious symbols. He looked intently at the loaf of bread, brown and fragrant, then at the chalice of wine, brimming with the glowing red liquid. For a moment Jacob felt himself drawn back in time a generation to the very night on which the Master first shared the covenant meal with His disciples. The boy could see the faces of the men seated at a long wooden table littered with the remains of the completed meal. Their expressions seemed to suggest a strange mixture of joy and sorrow, mingled together in much the same way that the fra-

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"Now Jacob understood why the meal had been given the name 'Eucharist,' the 'Thanksgiving.' It was the time for each person to face the broken, bleeding Savior and remember the price He had paid for his or her life. Only a heart filled with gratitude could stand to gaze into His eyes of love."

grances of the food and herbs were combined.

"How puzzled they must have been to hear the Teacher talk of the need for His departure," Jacob thought, as in his imagination he viewed the upper room.

In his mind the boy saw the Master turn His gaze lovingly toward him. "Jacob," He said, "this is My body which is broken for **you**. The wine is My blood, shed on **your** behalf." The words melted Jacob's heart. He had believed in Jesus and listened to the stories about Him, but never before had he come face to face with the Lord of love. All at once he realized what it meant to be a Christian.

"Thank you, Jesus!" Jacob cried aloud, rousing himself from his meditation. The boy's sudden outburst drew curious stares from worshipers seated near him, but he did not care. Joy surged through his body filling every fiber of his being.

"The Lord Jesus died for **me**. He gave Himself so I could have life." The realization pulsed through his mind.

Other words of the special night flashed into his thoughts. Jesus said to His disciples, "I have told you this so that My joy may be in you and that your joy may be complete."

Now Jacob understood why the meal had been given the name "Eucharist," the "Thanksgiving." It was the time for each person to face the broken, bleeding Savior and remember the price He had paid for his or her life. Only a heart filled with gratitude could stand to gaze into His eyes of love.

"Thank you, Lord Jesus. Thank you."

III

Abraham held his invitation securely in hand. He had waited many centuries to attend this special celebration of thanksgiving. "Ah-h-h, but it was well worth it," he sighed contentedly. A smile of deep satisfaction formed on his ageless face.

The banquet hall was awesome. He considered for several moments his fellow guests, their white robes shimmering in the dazzling light. The same look of eternity was etched on each face.

"My brothers and my sisters," the man thought, "I wonder how much like my own your pilgrimages have been." Though hardships undoubtedly had beset their earthly lives, nothing but joy now shone from that rainbow of human countenances.

Those days were hard, Abraham remembered. The life of a pilgrim was not easy—ever moving from place to place, enduring hunger and cold, pain and sorrow. Even worse than those physical ills was the loneliness which would sometimes overtake him.

"I always knew that I was a stranger, an alien looking for a country of my own. It was a country not of the earth." he reminisced. "Yet I was never really alone in all of my journeys." The stars still twinkled as brightly in his mind's eye as they had the night out on the Palestine plain. How could he have felt loneliness when the Lord of the universe was with him, guiding him every step of the way.

"He told me just to believe His promises. What else could I do?" the man of faith concluded.

A wave of excitement rushed through the crowd of guests and built to a magnificent crescendo. The moment for which they had hoped and prayed and spent every breath of life was here at last. Abraham lifted his voice with the great multitude. The banquet hall was filled with a song of praise that echoed through its corridors like the roar of rushing waters and the crashing peals of thunder.

"Hallelujah! For the Lord our God, the Almighty One, has come into His kingdom!" they sang with all the praise stored from the ages past.

"Let us rejoice, let us be glad with all our hearts. Let us give Him the glory, for the wedding-day of the Lamb has come, and His bride has made herself ready."

The heavens rang with the music of the grand processional. A man near Abraham cried out, "Blessed are those who are invited to the wedding supper of the Lamb!"

"Amen," agreed the prophet with gleaming eyes. "Amen." [†]

QUESTIONS FOR REFLECTION:

1. *If I were to join Mara in giving a thank offering to the Lord for my "deliverance from bondage," what would it be?*
2. *What is my response when I come face to face, as Jacob did, with the "broken, bleeding Savior"?*
3. *Where am I in my "pilgrimage" this Thanksgiving? How have I sensed God's presence throughout the year?*
4. *How can my family and I plan a Thanksgiving celebration that will remind us of the great day of praise that is to come?*

What do you do when a friendship no longer works?

If It Be Possible

by Gloria Chisholm

If it be possible, as much as lieth in you, live peaceably with all men (Romans 12:18).

I HAD memorized that verse many years before, and my husband and I quoted it often to one another. We tried to live by it in our relationships with our neighbors and the people we came in contact with in our daily lives.

But then I met Karen.

We met at a Bible study, which is a good place to get to know people and establish friendships. I liked her the first time I met her.

We had just moved into a new house and had sold our second car. It so happened that Karen lived only a few blocks away, and she offered to drive me to Bible study. She was an answer to prayer, because I wouldn't have been able to go otherwise.

Since we lived so close, we decided to trade babysitting. I took care of her two children on Thursdays, and she watched my two boys on Fridays. It seemed to be working out very well.

But it soon became evident, as Karen and I got to know each other better, that something vital was missing in our relationship. But that vital something eluded me. I couldn't put my finger on it. What was wrong? Karen was a likeable person and had many friends. But I realized I was having to work too hard at our friendship. It didn't evolve naturally as most friendships do.

I kept telling myself it was just me, and I tried to ignore the uneasiness I felt whenever Karen and I were together.

Our children seemed to have the same problem. Before Karen, I'd had this same babysitting arrangement with another friend, and it worked great for a long time. But now our four children were at each other's throats a lot of the time. Since I needed that one day a week to myself, however, I tried to ignore their fighting and hoped that they would eventually learn to get along better.

Our husbands didn't hit it off either. Although we were all Christians, the few times the four of us got together, the conversation was strained and awkward. We didn't pursue a foursome any longer.

Karen worked at a part-time job that many times involved going door to door. I remembered a similar job I'd had and all of the opportunities in which I'd been able to share the love of Jesus with people.

I mentioned to her that it must be exciting to have a job like that where she was able to witness freely. She just looked at me funny and said that she had never yet told anyone about Jesus. Then she abruptly changed the subject.

I hadn't expected her to say she'd been preaching to everyone. But with all of the people she came in contact with daily, she'd never told one person about Jesus! At that moment I began to see how different our goals really were.

Karen and her husband had launched a business in which they had soaked a few thousand dollars, waiting for it to get off the ground. All her prayers, thoughts, and conversation related to this business. Again, I could see no eternal benefits. It seemed to me that most of her dreams and goals were temporal.

I was becoming increasingly critical towards Karen in my own thoughts. It even got to the point where I was criticizing her to others.

At Bible study one day we had a footwashing service. The Lord dealt with my attitude toward Karen. I asked her forgiveness and we both cried and hugged each other.

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I hoped that night would take care of it. But the fact remained that we were still headed in opposite directions.

About this time a couple of my other friends shared with me similar problems they were having with their friends.

There had to be an answer, and I began to examine Romans 12:18 more closely. Suddenly the first clause became so clear to me that it alone might have been written in red letters. "If it be possible." I realized where once it had been possible to live peaceably with Karen, it wasn't any longer.

There were many others in my life whom I'd been friends with for years. Either I couldn't see their faults or didn't want to. Or else their shortcomings were so insignificant, I simply overlooked them.

For some reason I couldn't overlook Karen's faults. I had asked her to forgive me once, and I didn't want to fall back into that critical spirit I once had.

I sadly realized it was time to part. Then I remembered the dissension between Paul and Barnabas and how they had to separate because of it (Acts 15:36-40). It made me feel a little better.

I took care of Karen's children for three days while she and her husband took a short trip. The children fought constantly. When Karen and her husband came for them, she asked me how it went and I told her the truth. We no longer traded babysitting after that.

I began to attend a Bible study closer to my home.

Karen and I saw each other only at church after that, and of course we always greeted each other warmly. We were still friends, but I knew we'd never again be close friends.

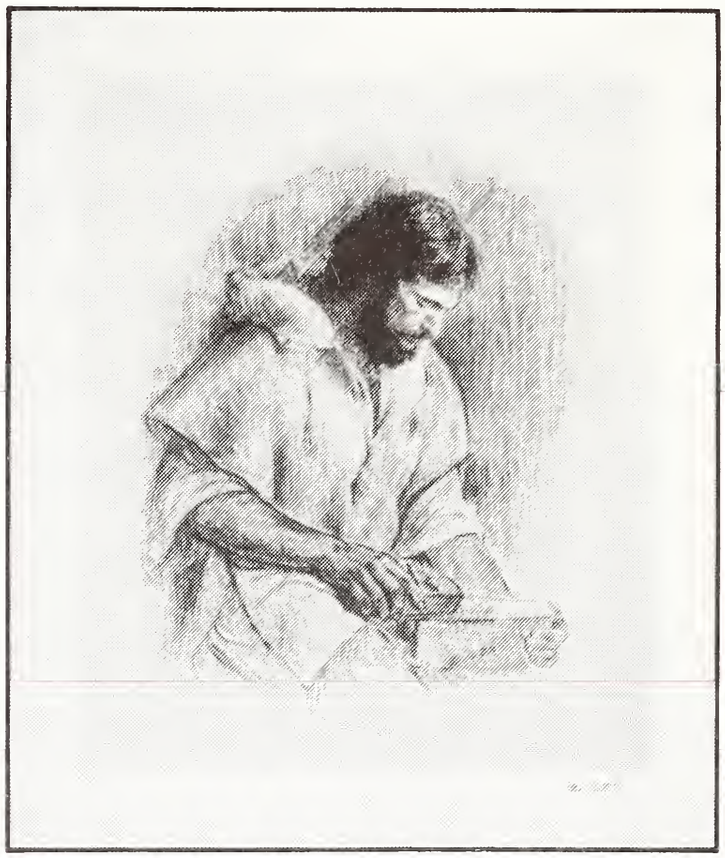
I wasn't particularly upset about that. I learned a lot through my relationship with Karen. I learned that when I can no longer overlook a friend's faults and start to become critical, it's time to back off.

Life is too short to spend time fussing, fuming, and struggling at a relationship that will never work. I'd rather spend my time getting to know someone with whom I can share like dreams and goals.

I will never again try to pound a friendship into existence. Instead, I will tenderly nurture it until I see whether it shows signs of growth. If it doesn't, I won't push it. If it does begin to grow, I will let it do so naturally.

I've found friendship is beautiful when I allow God to put me together with another person. [†]

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A NEW MINISTRY?

by James R. Black
Director of Home Missions and Evangelism

RECENTLY someone who wanted to wish me "luck" in my new ministry asked me how I felt about entering this area of Christian service. Although "best of luck" may have been said with good intentions, I am glad the success of Home Missions and Evangelism is not left to "luck."

On the other hand, I am very glad the person recognized that the new position I have assumed is still "the ministry." True, I am not a pastor, and I will certainly miss the excitement and rewards of the pastorate. But equally true, I am eager to learn and to share what I learn (and have learned) in the ministry of Home Missions and Evangelism.

Several months ago, when I announced my resignation as pastor of the Hillcrest Brethren Church in Dayton, Ohio, I used as my text for the morning message the Great Commission: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . ." (Matt. 28:19, New King James Version). A well-meaning Christian said after the message, "Well, you can tell you're now with the Missionary Board. Missionaries seem to be all hung up on the Great Commission."

I'll admit it would be easy to say that I am all hung up on the Great Commission because of my new ministry. But it would be far more accurate to say that I am all hung up on my new ministry because of the Great Commission. There's an important difference!

I have long had a burden for church growth, church planting, and evangelism. Within days following my conversion, I was introduced to the concept of New Testament evangelism and was encouraged to train for soul-winning. Terminology may have changed a bit in the past quarter of a century, but my burden remains. You see, I really believe that mankind without Christ is lost . . . eternally lost. Jesus did not mince words with Nicodemus when He said to him, "Most assuredly . . . unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5, NKJ). I believe Jesus meant just that! Just so, when He issued that supreme command to disciples of all ages to "go and make disciples," He meant it!

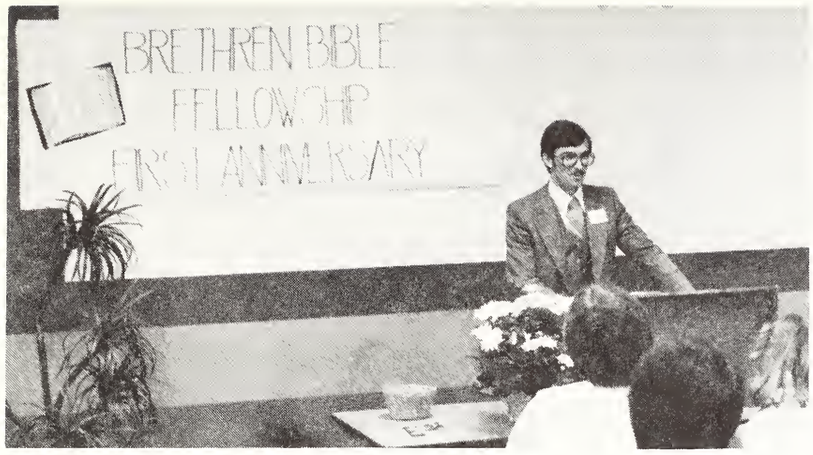
This brings me to say that I am very excited about what's happening in Brethren church growth and Brethren church planting. We have a lot of catching up to do, but I believe the Brethren are on the move. I believe our priorities have taken a turn for the better, and this is a must.

Alan R. Tippet, in his book *Church Growth and the Word of God*, says, "When the New Testament church emerged, it was immediately quantitatively, qualitatively, and organically a growing body." Churches were formed—churches that assumed an organic pattern. In other words, churches were planted, people were discipled, evangelism took place. It is true that in far too many cases we have become building oriented, but functioning church bodies are, nonetheless, an essential part of outreach. From these bodies evangelistic zeal must emanate if we, as Brethren, are to reach our goals in membership and in church planting.

Your continued support is absolutely necessary. We need to be good stewards and be willing to make our resources available for kingdom work. We need to continue to give sacrificially and to "loan" to that which will reap eternal harvest. We must pray urgently for direction and, very definitely, for personnel. If we are to plant new churches, see new life in some already established churches, and continue to share in overseas work, then people—trained people—are needed. Rev. M. Virgil Ingraham, Executive Director of the Missionary Board, has said many times, "Our critical need is for personnel." **Be much in prayer** that God will raise up men and women to move into areas of full-time service in specialized ministries.

Yes, Jim Black is excited. I see great things happening through the Brethren Church. Let me know if we can be of assistance to you. The Missionary Board desires your close partnership. [†]

Rev. Black began his new ministry as Director of Home Missions and Evangelism August 17, 1981.



Dr. Dale Stoffer leads the first anniversary service.

Passing the First Milestone at Columbus

by Dale R. Stoffer

ON September 21, 1980, thirteen people met at the home of Dale and Marcia Stoffer for worship, marking the first official gathering of the Brethren Bible Fellowship of Columbus, Ohio. On September 20, 1981, thirty-six people gathered at the present meeting site, a Weight Watchers facility, for a time of remembrance and praise for what God had done in our midst in the past year. This report is an update of the events that have taken place between these two milestones of our existence.

The Brethren Bible Fellowship was born out of the joint vision of the Ohio District Mission Board and Dale and Marcia Stoffer. The Mission Board had been studying the feasibility of planting a church in Ohio's capital for several years, while the Stoffers had shared the hope of beginning a work here with one of the families that has since become part of the nucleus of the church, Don and Barb Graves. When the vision of both the Mission Board and the Stoffers became jointly known in the spring of 1980, plans began to be laid for the Stoffers to come to Columbus from Pasadena, California, where Dale had just completed doctoral work at Fuller Theological Seminary.

During two planning sessions on September 7 and 14, 1980, a decision was made to begin worship services on September 21st. In attendance at the first service were the pastor and his wife, Bill and Pam Deardurff, Dave and Joan Bloom, Marie Caeton and her two children, and John and Jean Shultz and their two children. John and Jean Shultz, who had just moved to Columbus in July so that John could continue training at Ohio State University for certification as a psychologist, provided substantial leadership assistance for the church during their year in Columbus.

On November 30, 1980, our fellowship began meeting in a Weight Watchers building. The availability of this facility was clearly God's leading, for we are paying only $10 a week rent (use of schools in the area costs $100 to $160 per week). Though the building has served us well this first year, the lack of Sunday school space has severely restricted this program. Also, the area in which we are now located is a well-established community with several large churches. These factors have caused us to focus our attention to the northwest part of Columbus on both sides of Interstate 270 between Dublin and Worthington. This area had a population of 2,600 in 1970 and in 1980 had 21,843 residents. By 2000 the population should be close to 40,000. We are now negotiating for property in this area, so be in prayer with us concerning this step. (*See page 23 for an update on these negotiations.*)

We have seen gradual growth during our first year from an average attendance for Sunday school, worship, and mid-week Bible study of 11, 13.5, and 12.5 respectively in the fourth quarter of 1980 to 17.1, 21.5, and 18.1 respectively in the third quarter of 1981. We are hoping that two new Bible studies and a developing singles ministry will provide further numerical and spiritual growth.

Moving from Pasadena, California, and an intense five-year period of research to Columbus, Ohio, and the practical struggles of building a church from the ground up had all the potential of causing Marcia and me a major case of culture shock. But through the love, support, encouragement, patience, and prayers of the people in Columbus, we experienced no major jolts (some minor tremors, but we were used to those in California). During the past year, a loving, caring, and sharing fellowship has been forming in Columbus under the direction of the Holy Spirit and God's word.

We believe that as we remain faithful to Jesus Christ, the work begun in us this first year will continue to be perfected until the day of Christ Jesus (see Phil. 1:6). We would ask your continued prayers as we seek to share our Christian faith and Brethren heritage with the people of northwest Columbus. [†]

Dr. Stoffer is pastor of the Brethren Bible Fellowship of Columbus.

Using the Spirit's Gifts at Town and Country

by Sue McConahay

GREETINGS in Christ from the Town and Country Community Church in Tampa, Florida! Since you've given us your faithful prayer and financial support, we'd like to give you an update on our present ministry and our future outlook.

In the Scriptures, we discover the gifts of the Spirit. We have evidenced these gifts throughout our summer activities.

The gift of **teaching** (Romans 12:7) has been used in Sunday school classes, Bible studies, camp, and Bible school. Two members served on the camp staff, with six of our youth as campers. Attendance was low at our final back yard style Bible school, with only 15 students. But the teachers established a closer relationship with the children. The Ru Lon's home wasn't quite so crowded during "inhouse activities."

The gift of **healing** (I Corinthians 12:9) was indirectly administered by 13 members and friends of the church. They have donated 17 pints of blood to the Southwest Florida Blood Bank. If we contribute 30 pints within 90 days, our congregation will have access to an unlimited supply of blood for one year at no charge. Perhaps your congregation could serve your community in this way as well.

The gift of **administration** (Romans 12:8) has been exercised by our six-member building committee, which has planned and overseen the construction of our first building. The structure measures 42 by 52 feet, with a 25 by 50 foot sanctuary. After the shell is "dried-in," all the interior work will be finished by church members and friends. Several men from the Sarasota First Brethren Church have offered their gift of **service** (Romans 12:7). The women will share their gift of **hospitality** (Romans 12:13) by providing food and drink for the manpower.

The gift of **giving** (Romans 12:18) is being demonstrated liberally. Church members and friends



Outside shell of the new building of the Town and Country Community Church.

are contributing an organ, some landscaping, and insulation at cost. Money from two memorial funds totaling $995 will provide some of the furnishings. Through the Growth Partners Club, $12,836.62 has been raised to support our building fund. Many individuals throughout the denomination have given abundantly from their resources. May God bless all of you!

Our Sunday school attendance averages 15-20 with an average of 25-30 for the morning worship service. We are praying for increases in both attendance and financial giving as we strive for the goal of becoming a self-supporting church.

At a recent fellowship dinner inside the church shell, 38 of the congregation discussed budget, goals, and programs. Following the business meeting, five baptisms were witnessed in a church family's pool.

Plans for this fall include two women's Bible studies (daytime and evening). We will also begin holding a separate children's worship program during the sermon presentation.

In the future, we dream of a youth drop-in center, musical and/or puppet ministries, a school, a playground, and sports fields on the 9.6 acres of our church property.

We covet your love, prayers, and support as we grow. [†]

Mrs. McConahay and her husband, Gene, are tentmakers in the Town and Country Community Church.

A Shining Light in Indiana's Capital City

by Mark Baker



Rev. Baker receives charter members into the Carmel Brethren Church.

WHILE still in college, I remember discussing with my friend, Tim Garner, the importance of having a Brethren Church in the capital city of Indiana. He suggested that we should begin a church in Hamilton County, the fastest growing county in the state, just north of Indianapolis. I remember driving through Noblesville (the county seat) thinking, "Noblesville Brethren Church . . . sounds good. Some day we'll have a church in Hamilton County." Little did I realize that God was planting a seed in my mind, preparing me for the Brethren Church of Carmel.

Located immediately north of the Indianapolis city limits, Carmel is an affluent, growing community in the heart of Indiana. Long called the Crossroads of America, the Indianapolis metroplex is home to more than 1.1 million people, all of whom are loved by Jesus and are in need of a personal relationship with the Savior.

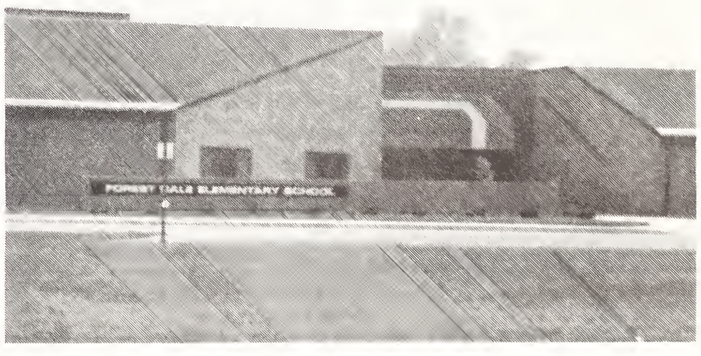
When I moved to Carmel in August of 1980, I couldn't help but feel a little like Paul must have felt when he went to Thessalonica, the crossroads of the ancient world. Thessalonica was a city where merchants from both east and west came to trade. It was a melting pot of the many cultures of his day. And Paul was able to touch those people with the gospel. They were people who would carry the gospel throughout the nations.

Paul's ministry in Thessalonica was more than coincidence. And a Brethren church in a capital city is more than a coincidence. Going to the hub of activity—the center of the population, is the key to reaching the masses for Christ. Even though I'm a native "Hoosier," I hadn't realized the magnitude of the migration flow to our state capital. People from all walks of life move to the capital. And the Lord has demonstrated that the Brethren can have an important ministry to modern suburbia as well as to fertile farm communities. God's people share the same Savior no matter where they live.

This fall, the Brethren Church of Carmel entered its second year as a light shining in the capital city. During our initial year we have grown both spiritually and numerically. And year two promises more of the same. We share an excitement as the Lord leads us in building His church. That includes trying new methods of sharing Christ with those we meet, extending Christ's hand to those in need, and seeing lives changed because our lives have been changed. Discipleship demands that we become aggressive in living our faith—being a visible community of believers, sharing a common love and life in Jesus.

As our denomination steps out in faith in beginning new churches, we need to strengthen our commitment to our Lord and rediscover our Brethren heritage of living our faith in every aspect of our lives. We can no longer hide behind petty excuses. Rather we must affirm God's call to us to be His disciples. It was certainly this call that motivated us to move forward a century ago and be bold in our witness. It was this call that motivated us to plant new churches one hundred years ago. And it is God's call that motivates us to do the same today.

Join us in Carmel as we continue to remain faithful to God's word and to His call to be full-time disciples. We are confident that God will richly bless His church as we work together for His glory. [†]



Forest Dale Elementary School, present Sunday morning meeting place of the Carmel Brethren Church.

Rev. Baker is pastor of the Brethren Church of Carmel, Indiana.

Ebb and Flow at Brandon

by P. Keith Bennett

THE Brandon Brethren Church is happy for another opportunity to report to the Brethren. As with other aspects of life, our church life experiences ebb and flow. We have good news and bad news. Let's get the bad behind us.

We have experienced a genuine problem of turnover and backing off of some of our people. In a short span of time, fifteen of the people who were attending regularly moved out of town—most of them out of state. The amazing thing is that in spite of this we have been able to maintain about thirty in worship.

As would be expected, the finances of the church were adversely affected by this turnover. Indeed, the giving to the work of Brandon Brethren, both local and otherwise, was about $400 a month lower during this year than it was during the year we built our building. This has been difficult, for some months we have not been able to meet all of our obligations. In addition, lack of finances has limited what we can do with our program.

Now the good news. The local people are concerned to grow. One of the steps being considered is an addition to our name in order to have a wider appeal to outsiders. This will lead to a larger and more attractive sign out front. Also, as a means of informing and to have worthwhile programs to invite non-churched friends to, our people voted to have a month-long series of prophetic films during the Sunday evenings in October—the month of our fourth anniversary celebration. This is a step of faith, because the films cost more than $300 and we do not know how we will get the money.

Our women have started a women's group which we hope will be a door into our church body. In addition, a fine young couple volunteered to be youth leaders for our older youth. They are already underway with programs. We need other leaders for the younger children. One young lady has expressed some interest. Pray with us about this. We will explore a men's group before Christmas, and if the men are genuinely interested and will come, we will begin meeting monthly.

Another plus is that we are now fully constituted and have a duly elected and appointed Board of Directors (official board). Excellent leadership is already in evidence on this board. We are excited, likewise, at the prospect that Richard Allison, associate professor of Christian education at Ashland Theological Seminary, will spend some time here with us. We will seek his leadership in planning long range curriculum, evaluating our Christian education program, and preparing some family emphasis.

We would like to report that this past summer we had the biggest camp yet in the district. Nine of our people were involved that week—our highest ever. Also, the Crusader team, "The Seekers," did an outstanding job among us and helped lead our best VBS yet. Our own local Ministry of Christian Education planned an outstanding program. The spirit, cooperation, and total attendance were the best we have had.

Our approach to Christian education of adults is also worth noting. We are alternating studies of biblical books—such as John, Romans, Ecclesiastes—taught by the pastor, with practical subjects—such as marriage enrichment, how to cope, hunger and simpler lifestyles—taught by others. We also sense in our church, and in the Florida District, much more emphasis on the idea of the ministry of everyone and the appropriate spiritual gifts for that ministry. Finally, we sense a genuine appreciation of more involvement by the people in the worship service—some times in planning, some times as leaders, some times as greeters. And our prayer and praise portion of the morning worship is a highlight of the morning nearly every Sunday.

Thank you for your attention. Thank you for your wonderful support financially, your interest, and your prayers. Keep it up. We need your part of the body all the time. [†]

Rev. Bennett is pastor of the Brandon, Florida, Brethren Church.

Five Reasons to be Thankful at Brethren House

by Jean Lersch



The Renewal Center, across the street from Brethren House.

LOOKING back on our year at Brethren House, we have so many reasons to thank God. Here are five.

1. Thank God for Emily.

Our secretary of one year had indicated she wanted to find other work, full-time. Since we must be gone for extended periods and the office work is growing as our list of publications and number of newsletter subscriptions and mailing list grows, our secretary carries considerable responsibility. We prayed that God would send us someone who felt a sense of "call" for the mission of Brethren House Ministries.

Before we had even decided how to proceed in our search, an earlier remark of our friend Emily Mumma came to mind. She had mentioned to Bonnie, "If you ever need a secretary, let me know. I might be interested." But Emily seemed over-qualified for the job. Having served several responsible positions in the Church of the Brethren on both the national and district level (including district moderator), she would not want the "nitty-gritty" work in our office, we thought. But when we realized our need, we called her and arranged an interview.

The more we conversed with Emily, the more we wondered if this indeed was the answer to our prayer (arranged before we knew the need). Emily began working with us in March. She **was** overqualified for the job of secretary. But not for the position of administrative assistant. Now, whether we are home or not, Emily administers the office and mailing operation of Brethren House. When we left on September 11 for our six-week workshop tour to the West Coast, we knew that Emily would represent Brethren House faithfully and efficiently. To her, this is not a job, but a calling. We do thank God for Emily, our new administrative assistant.

Mrs. Lersch is a member of the Brethren House Team. The other two members are her husband, Phil, and Bonnie Munson.

2. Thank God for Our Summer Experiences.

Two experiences this summer with teachers **and** children — in Bessemer, Alabama, and Warren Wilson College, Asheville, N.C.—provided us valuable opportunities. In vacation Bible school settings, we were able to share materials concerning the root causes of world hunger and also help teachers learn better teaching methods. From these experiences we have gained knowledge which we can pass on to other Christian educators. It was hard work, devising new learning activities and implementing them in classrooms, but well worth the time. And we now have material for another book — *More Hunger Activities.* Thank God for our summer experiences.

3. Thank God for the New Filmstrip Just Completed.

Responding to many requests for pictures of classrooms that will entice students to learn, we have created a new filmstrip: "Learning Environments for the Church School." This audio-visual, teacher-training aid offers examples of the use of color and surprise on walls, floors, ceilings, and bulletin boards that underscore Bible teaching. The process of producing a filmstrip can be taxing —picture selection, production of the strip, script-writing and recording, tape duplication, packaging, promotion—but the end product makes the effort worthwhile. Thank God for the new filmstrip just completed.

4. Thank God for the New House—A Renewal Center.

Prompted by Christian friends and the availability of the house across the street, Brethren House is purchasing this place to be converted into a **Renewal Center**. We hope to furnish the house so that individuals or small groups of people can respond to Jesus' invitation to "Come away by yourselves to a lonely place and rest awhile" (Mark 6:31, RSV). We want to provide books, tapes, simple eating fare, and comfortable beds, as well as leadership, so that people wanting to take time to reflect on God's "call" can come for

(continued on next page)



the salt shaker

by Alvin Shifflett

Salvation by Faith

SALVATION is not by works. If it were, there'd be a mad scramble by most of us to "do unto others as you would be done by." Christians should already be doing this.

Some times people get the feeling—and it's an easy feeling to come by in our competitive society—that all our grades will be averaged. Then, if we pass—good points over bad ones—we'll get into heaven. I've known a few people who thought that church attendance gives a passing mark and that tithing is extra credit. In fact, to attend regularly and tithe makes one an honor student, according to some.

This is not to deny that the church of today is desperately in need of more such "honor" students. James wrote, ". . . faith, if it hath not works, is dead, being alone" (2:17).

Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). But in the same breath he went on to say that we have been given new life for "good works" (Eph. 2:10). So let us be careful lest we get the thing top side under or front side backwards. Square pegs will not fit into round holes.

Most religions are based on the premise of salvation by works. That's why those devoted to these religions work like fiends. Ultimately they'll discover they had it all wrong. Salvation by works would be like telling a dirty joke in heaven—like something written on the public restroom walls. The whole thing's a farce—a lie that someone started in a factory and now it's gotten around and many people believe it.

Salvation is actually a turn-about. An about face. A change of pace. A new attitude. A turning over a new leaf—for good! Suddenly the dormant tree sends forth leaves, big green ones, and fruit to follow. You get your head together for the first time. The Prodigal Son was in the pigsty before he came to himself and turned homeward again.

I think finding salvation is usually preceded by a desperation point. I must hasten to add, however, that the moment I typed the above, I remembered that we're not all alike. (Thank God for that! I'd hate to have a whole mess of people like me. It'd be worse, I think, to have a mess of them like you. The world is already bad enough.) But without getting bogged down in the quagmire of "approaching" God, I would suggest that we come to Him out of desperation. We are like a rubber band stretched to the limit of its elasticity. There's no more stretching left. That's it: a point of dismay and discomfort, the deep down sinking feeling.

The amazing thing (at least it appears amazing to me) is that when we reach this point, we discover that God has been right next to us all along. It may sound crude to you, but I suggest that we were simply too dumb to realize it. Our dumbness was really our sinfulness clouding our sense of reason. For once we find God, we discover how very reasonable and logical it is to accept all the terms He offers. There's no better bargain around! [†]

Brethren House

(continued from previous page)

a day, a weekend, or even a week. Thank God for the new house.

5. Thank God I Washed the Windows.

I hate to wash windows, but Phil likes clean ones. So, for his birthday I offered that labor of love. As the sweat dripped down my nose that July evening, two small bicyclists rode by. This was their conversation:

"I know that place."

"What is it?"

"It's the 'brothering house.' You know why it's called that?"

"No, why?"

"'Cause they're so neighborly and friendly there."

Thank God I washed the windows. [†]

UPDATE

news from the Brethren Church

Wayne Heights Church dedicates remodeled fellowship hall

Waynesboro, Pa. — The Wayne Heights Brethren Church dedicated its newly remodeled fellowship hall in a special service on Sunday, September 27. The dedication service was part of a Homecoming Day program.

The remodeling project grew out of a need to make the church building more energy efficient. The basement of the building, which is completely above ground, was not insulated and was therefore a great source of heat loss. Also, both the sanctuary and the basement were using the same heating system—including a common thermostat. This meant that both parts of the building had to be heated each time one of the two parts was used.

In order to remedy this situation, the trustees planned to insulate the basement and install a separate heating system for that part of the building. Out of this came a plan to completely remodel the basement to increase its beauty and usefulness.

First the basement walls were covered with heavy insulation, then paneled with beautiful, top-quality paneling. A suspended ceiling was also installed, and fifteen large, recessed lights added to make the room midday bright whenever in use. An attractive outside door was installed and the entryway remodeled. And all of the interior woodwork was painted to blend with the new walls and ceiling. Thanks to a generous gift from one of the members, new floor covering (tile or carpet) will also be added to the room.

The result of all this remodeling is that what was a dull church basement is now a lovely fellowship hall. And since electric heat was also installed in this part of the church building, it can be used at any time without heating the sanctuary.

Cost of the project, which was carried out by the trustees of the Wayne Heights congregation, was approximately $3,500. If let out for contract, the work would have cost an estimated $10,000 to $12,000.

According to the Wayne Heights pastor, Rev. Henry Bates, this is the second major improvement the congregation has made in the last five years. In 1976 they built and dedicated a new educational building.

Elaine Hensley is new Director of Christian Counseling at Bryan Church

Bryan, Ohio—Elaine Hensley has become Director of Christian Counseling for the Bryan First Brethren Church. Ms. Hensley was welcomed by the Bryan congregation with a cook-out and surprise grocery shower on Sunday, September 13.

Originally from Harrisonburg, Va., where she is a member of the Mt. Olive Brethren Church, Ms. Hensley graduated from Ashland College in 1979 with a B.A. in English and religion. She then attended Ashland Theological Seminary, from which she received a master of arts degree in pastoral counseling and psychology this past June. As part of her seminary work, she also completed a program at the Cleveland Psychiatric Institute.

During her last year at the seminary, Ms. Hensley was employed as the assistant to the Director of Religious Affairs at Ashland College. She also served two summers (1977 and 1978) as an intern at the Bryan First Brethren Church, primarily involved in youth work.

According to Ms. Hensley, the primary goal of her work at Bryan will be "to serve the Christian church and the community in an educational capacity by means of seminars, written materials, and various media systems. It is my desire to provide individual and group counseling within a Christian context. Another goal in this service is to equip individuals with skills necessary for helping those around them who may be experiencing pain in their lives."



Elaine Hensley

Rev. Marlin L. McCann, pastor of the Bryan Church, stated, "We are pleased for the opportunity to enter into a new kind of ministry, which we believe is needed in the Bryan area. We believe Elaine has been called of the Lord to implement such a program."

(reported by Louise Bishop)

Jim Koontz, Ken Solomon join staff at Sarasota First Brethren

Sarasota, Fla.—The congregation of the First Brethren Church of Sarasota has welcomed two new full-time clergymen to the staff. The Rev. James C. Koontz is the assistant pastor and the Rev. Kenneth Solomon is the pastor of evangelism and missions for the church.

Rev. Koontz is a recent graduate of Ashland Theological Seminary in Ashland, Ohio, and was ordained into the ministry this summer.

At the Brethren Church, he has responsibility for coordinating the youth programs and for development of the church's Christian education curriculum, which serves children and adults.

The Brethren youth group currently numbers over 50 teens. Their national mission project this year is to raise $1,500 for the "Brethren Care" nursing home in Ohio and for Summer Crusaders.

Rev. Koontz was born and reared in Pennsylvania and graduated from Penn State University in 1976 with a B.S. degree in science and agriculture. After graduation he was a teacher in the agriculture department of Waynesboro Area High School. He had expected to be a farmer like his father, but said he received a strong and sure call from God to give his life to the ministry. Reared in the United Church of Christ, he joined the Brethren denomination in 1977 and entered Ashland Theological Seminary a year later.

At First Brethren he is assisted in his youth ministry by his wife, Cynthia, and by two lay members of the congregation, Tim and Janet Solomon. Tim Solomon is the son of the church's new minister of missions. Janet Solomon is the daughter of Dr. J. D. Hamel, senior pastor of First Brethren.

Rev. Kenneth Solomon took a year's leave of absence from his missionary duties in South America to set up a Spanish speaking mission at Sarasota First Brethren. Rev. Solomon and his wife, Jeannette, have spent 23 years working in Colombia and Argentina. In Argentina they cooperated in strengthening the many churches already established, and in personal evangelism to establish new congregations. To provide pastors for new congregations they helped in the founding of a Bible institute and spiritual retreat center.

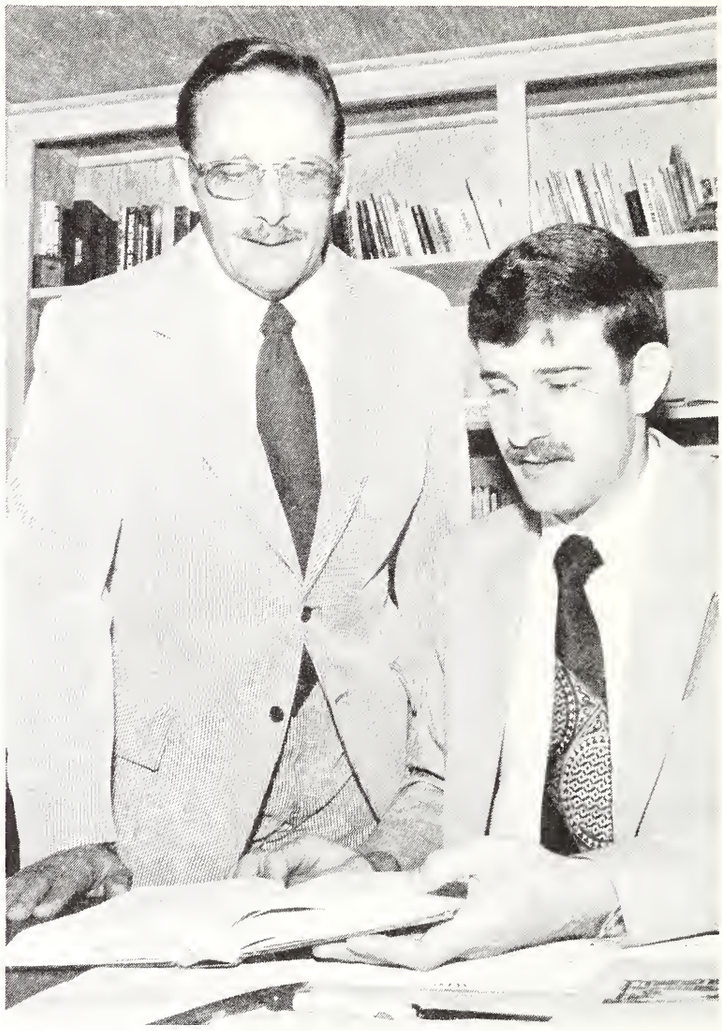


Photo by Jim Townsend, *Sarasota Herald-Tribune*

Rev. Kenneth Solomon (left) and Rev. James C. Koontz

In Colombia the Solomons were involved in a teaching ministry and the establishing of home Bible studies, some of which became organized congregations.

Their 16-year-old daughter, Margaret, and 17-year-old son, Joel, are also bilingual and are assisting in making Spanish speaking teens and children feel at home in the Brethren youth groups. To date, there are 30 Spanish speaking people who attend services at First Brethren, but Rev. Solomon expects that number to significantly increase.

Rev. Solomon is also working with his oldest son, Tim, who is a radio announcer at WKZM, in preparing a weekly half hour Spanish program that will be broadcast in Sarasota and then sent by cassette tape to key cities in the United States and to stations in Latin America. Also included in their family is a daughter, Rebecca, who married a Sarasota congregation member, Jim Abbott. The Abbotts now live in Georgia with their two children.

Rev. Solomon has been a Brethren minister for 32 years, and although he never completed high school (he enlisted in the Navy instead), he holds a total of five advanced degrees in education and theology. As a child he presumed his adult life would be spent in farming in Uniontown, Pa., but he says the Navy changed that. "Being in the Navy and traveling to Japan and areas of the Pacific gave me a world concern

(*continued on next page*)

Derby First Brethren Church sponsors "Enriched Living" seminar for women

Derby, Kans.—Approximately 40 women (members and friends of the First Brethren Church of Derby) had their lives enriched at an "Enriched Living" seminar workshop for women held at the Derby Church September 17-19.

The workshop was taught by Verna Birkey of Kent, Washington. Since 1969 Ms. Birkey has presented "Enriched Living" seminars in over 350 cities and to more than 180,000 women. In addition to her presentations in person, she has developed a multi-media teaching presentation to extend her outreach. This multi-media presentation, which was used at Derby, includes a full-color motion picture film of Ms. Birkey teaching, plus graphically illustrated colorful visuals. Two large screens are used for the presentation.

Topics covered in the Derby workshops, which ran from 7:00 to 9:00 p.m. each evening, included: self acceptance, trusting God; release from bitterness; the way to forgiveness; the wife's contribution in achieving marriage oneness; dealing with fear and worry; accepting others; and much more. The emphasis of the workshop was not so much on "What do I do?" but on "How do I do it?"

A few comments from women who attended the workshop indicate its value. One woman said, "I have again rededicated my life and control of it to God and will trust Him in His plan for me." Another woman praised the Lord that she had the opportunity to hear these lessons taught; "they take on meaning in a new way."

Mrs. Donna Simmons, one of the women who helped plan the seminar, said, "We were so glad we could minister in this way to women of our church and friends. We'd like to encourage our sister churches to look into the possibilities of having a workshop in their church or attending one in their area. . . . God certainly does want us to live enriched lives!"

(For more information about the "Enriched Living" seminars, contact ENRICHED LIVING Seminar Workshops for Women, P.O. Box 3039, Kent, WA 98031.)

(reported by Donna Simmons)

BCE announces plans for 1982 Summer Crusader program

Ashland, Ohio — Plans are already underway for the 1982 Summer Crusader Program, according to an announcement from the Board of Christian Education.

According to present plans, the 1982 program will be structured along the same lines as the 1981 program, which included three educational units, one drama unit, one musical unit, and individual internships. The Board of Christian Education also hopes to reinstate a short-term missionary service internship, after its one-year absence.

Those eligible for Crusader service include present high school juniors and seniors and college age youth up to age 22. Interns must be at least 20 years old.

Application forms for those interested in serving as Summer Crusaders will be available from the BCE beginning December 1. All applications must be received by the board by January 31, 1982.

(See the "Opportunities for Crusader Service" advertisement on page 27 for additional information and a coupon to use to request an application form.)

Sarasota staff

(continued from previous page)

that I couldn't shake," he explained. "When I got out and married, my wife and I recognized that God was calling us to enter missionary service. We had a crash course in Spanish in Costa Rica and off we went. The call from Jesus was the right one for us. We have loved the work, the culture, and the people of Latin America."

After his open-ended sabbatical in Sarasota is over, Rev. Solomon says he and his wife may return to the foreign mission field. They may have some valuable help as their son Joel has declared his intention to train as a missionary doctor.

First Brethren Church in Sarasota was established 27 years ago with a congregation of 10 people under the leadership of founding pastor Rev. Fred Vanator and family. With a present congregation of over 700, the fellowship is the largest in the Brethren denomination.

Dr. Hamel has served as senior pastor to the church for over 21 years and is the founder and speaker of the Brethren Hour international radio broadcast. Others on the clerical staff include: Chaplain Eugene Beekley, administrative assistant; Mr. Lynn Stump, director of visitation ministry; Rev. Clarence Stewart, pastor emeritus; and Rev. and Mrs. Bob Dillard, missionaries.

The church complex at 150 N. Shade Avenue offers worship services, Bible study classes, Christian education for the whole family, a chancel choir, a youth choir, three softball teams (one women), and opportunities to participate in various mission projects and community outreach ministries.

This is an edited version of an article by Marsha C. Fottler that appeared in the ***Sarasota Herald-Tribune****.*

Faith Greene, Gloria Holmes honored for 25 years of service to AC

Ashland, Ohio—Two members of the Ashland Park Street Brethren Church were honored by Ashland College this fall for their 25 years of service to the institution. They are Faith Greene and Gloria Holmes.

Faith Greene is head of technical services for the Ashland College library. She first came to AC in 1933 as a student, receiving a B.A. degree from the college in



Faith Greene

1937. She returned to Ashland in 1948 to begin working as a clerk in the college library. But she did not become a member of the AC faculty until 1956, and it is from this date that her 25 years are counted.

In 1953 Mrs. Greene began studies toward a degree in library science, while continuing to work in the AC library. She received her M.S. in library science from Case Western Reserve School of Library Science in 1960.

During her years at Ashland College, Mrs. Greene has seen the library change locations twice. When she began, it was located on the third floor of Miller Hall. Then in 1963 a separate three-story building was built to house the library. And in 1972 the present ten-story library building was completed.

Looking back over her years at Ashland College, Mrs. Greene commented, "I've enjoyed every minute. I had bad times, but everybody does. Ashland College has been good to me and I'm proud to be a part of it." She added, "The one thing that worries me now is that they have no one to replace me. I was supposed to retire in June. Here it is the first of October, and here I am as well."*

Mrs. Greene is the daughter of former Brethren pastor (now deceased) Rev. W. C. Benshoff. Her brother, Rev. W. St. Clair Benshoff, is pastor of the College Corner Brethren Church, Route 3, Wabash, Ind. She has one son, David, who lives near Rockwood, Pennsylvania.

Gloria Holmes came to Ashland College in the fall of 1956 to teach in the education department. She is now associate professor of education at AC, and also supervisor of student teaching, supervisor of elementary and secondary laboratory experiences, academic advisor, and director of the developmental reading laboratory.

Mrs. Holmes received her post high school formal education at Ohio State University, receiving a B.S. in education degree from Ohio State in 1952 and a master of education degree in 1957.

Since coming to Ashland College, Mrs. Holmes has received a number of honors. In 1974 she was



Gloria Holmes

chosen as a Jennings Research Scholar, and in 1978 she received the Women's Recognition Award by the State of Ohio for contributions to profession and community. She has been listed in *Who's Who in the Midwest*, *Who's Who of American Women*, *Leaders in Education*, and *International Who's Who in Community Service*.

When asked about her 25 years at AC, Mrs. Holmes said, "I love Ashland College and the satisfaction of being part of a family union—students and faculty."*

Mrs. Holmes' husband, Richard, is coordinator and supervisor of vocational education and director of educational media at Ashland High School. Mr. and Mrs. Holmes have seven children. The oldest two are students at Ashland College (Kim, a senior; Sally, a sophomore).

*Quotations are from articles about these women that appeared in *The Collegian*, the AC student newspaper.

Ashland College seeking $7.7 million for endowments and renovation

Ashland, Ohio—Ashland College launched a $7.7 million capital campaign on Monday, October 5, with a kickoff luncheon for campaign leaders. At the luncheon it was announced that $2,042,000 has already been received toward the campaign goal.

Funds raised during the campaign will be used to endow scholarships, academic chairs, and the AC library, and to renovate classroom, residential, and athletic facilities, incorporating energy conservation measures.

Ashland will solicit support from corporations, foundations, alumni, and friends of the college. The pledge period extends through 1985. John McConnell, president and chief executive officer at Worthington Industries and a member of the AC board of trustees, is chairman of the campaign.

New Lebanon Church helping Columbus Bible Fellowship purchase property

Columbus, Ohio—The Brethren Bible Fellowship of Columbus has entered into an agreement to purchase property for further development of this new mission congregation. The property, located at 6900 Smokey Row Road, is a four acre parcel with a two-story frame dwelling. The house will be used initially as a place of meeting for the congregation.

The new congregation, now one year old, is growing under the pastoral leadership of Dr. Dale Stoffer. (*See report on page 13.*)

Of special interest about this purchase is the fact that the New Lebanon, Ohio, Brethren Church has used its own church building as collateral to borrow $30,000 to loan to the Columbus congregation to help make the purchase possible. Rev. James Black, Director of Home Missions and Evangelism for the Brethren Church, called the action of the New Lebanon Brethren Church a "giant step of faith and commitment to missions." He added, "For this we can only praise the Lord, and trust it will be a beginning example for others to follow as we realize total stewardship of our resources as a Brethren Church.

(*Note: If your congregation would like more information concerning the possibility of such a venture of faith, contact Rev. Black at the Missionary Board Office, 524 College Ave., Ashland, OH 44805.*)

Bryan Church honors Betty Manning on Christian Education Day

Bryan, Ohio—Sunday, September 13, was observed as Christian Education Day at the Bryan First Brethren Church.

The day began with a fellowship hour at 9:00 a.m., hosted by the Willing Hearts Class. This was followed by regular Sunday school classes at 9:30 a.m.

Then, during the 10:30 a.m. worship hour, three more special events took place. First, Betty Manning was honored for her service in presenting God's word in the learning center during the past several years. As Rev. Marlin L. McCann presented her a lovely plant, he commended her for her work, noting that she has touched the lives of many children for eternity.

Second, children's editions of the New International Version of the Holy Bible were presented to second graders Keira Blaisdell, Brian Cooley, Chris Stevens, and Kevin Bever.

Finally, Kathy Nicholls, chairperson of the Board of Christian Education of the Bryan Church, presented the church school and church time staff to the congregation. Pastor McCann then led in a dedication service for these staff members.

(*reported by Louise Bishop*)



Rev. Marlin McCann presents Betty Manning a plant as he commends her for her service in the Bryan Church's learning center.

BCE planning Bible Quiz Competition for 1982 Youth Convention

Ashland, Ohio — The National Board of Christian Education has announced tentative plans for a youth Bible quiz competition as part of next year's BYC Convention. Any church interested in taking part in the quiz competition should begin preparing now.

Information on how to begin a Bible quizzing program can be obtained from Mr. Tom Surface, 25218 California Drive, Elkhart, Indiana 46514. Mr. Surface is a member of the Winding Waters Brethren Church and has been extremely active in quizzing programs. He is willing to travel to any district or local church to give workshops or advice on getting a quizzing program started. He suggests that a district rally or retreat focusing on quizzing would be most beneficial. However, individual churches are also encouraged to write to him for an introductory packet of information.

More information on the details of the BYC Convention Quiz Competition will be given in the February issue of the **Evangelist**.

Something for Christmas

St. Petersburg, Fla.—Many of our Christmas hymns contain valuable Christian teaching. Yet, because of their familiarity, we often fail to consider their meaning.

Christmas Hymn Activities, Volume I, published by the Brethren House Team, seeks to remedy this by providing 66 learning activities related to six well-known Christmas hymns. Teachers can use this book to teach children the great truths in these hymns at Christmastime and throughout the year.

(*Christmas Hymn Activities* can be ordered from Brethren House Ministries, 6301 56th Ave. North, St. Petersburg, FL 33709. Cost is $5.00 plus $1.00 for postage and handling.)

Fast for a World Harvest planned for Thursday before Thanksgiving

Boston, Mass.—On November 26, millions of Americans will sit down to tables laden with glorious food—plump roast turkey, savory stuffing, mountains of mashed potato covered with rich brown gravy, fresh fall vegetables, and sumptuous desserts.

While they are eating, in the course of one hour, 1,680 people in the world will die because they don't have enough to eat. That's 41,000 people per day. That's more hunger-related deaths in a year than the entire number of casualties of World War II. Some are refugees; some are victims of political oppression or natural disaster; all are desperately poor. Perhaps these grim statistics are inevitable. But a growing number of Americans believe they are not.

On November 19, one week before Thanksgiving, some 450,000 Americans will share in another food-related celebration—a celebration of hope. As participants in Oxfam America's annual Fast for a World Harvest, they will stop eating for a day, donate their food money to fund self-help projects in poor countries and, in the process, learn something about the plight of the impoverished.

Begun in 1974, the Fast for a World Harvest has become the most important annual educational and fundraising event for Oxfam America, the Boston-based international aid and development agency. Says Executive Director Joe Short, "Fasting is a symbolic act—a statement against the inequities that contribute to the misery of the millions of people around the world who never have enough to eat."

Oxfam America was organized in 1970 by a group of concerned Americans who wanted to help the drought-stricken people of Bangladesh. The agency now supports 50 projects in 20 countries—some of the poorest in Asia, Africa, and Latin America.

The annual Fast is a grass-roots event. It is supported by thousands of civic, community, religious, and school groups that hold fundraising events ranging from craft sales to marathons.

Just as important as the fundraising aspect of the Fast is the opportunity for education that it affords. Many groups and individuals devote the day of the Fast to studying the issue of world hunger through films, reading, and group discussion.

Groups fundraising coordinator Dinny Breeden believes that the appeal of the Fast for a World Harvest is that it gives people an opportunity to do something constructive about a global problem. "Often when people are confronted in the newspaper or elsewhere with a problem such as world hunger, the urge is to ignore it because it seems too big, too far away, and too hopeless. The idea of the Fast is not to make people feel guilty about eating Thanksgiving dinner or any other meal, but to help people make the connection between their lives and the lives of hungry people overseas and to realize that their contribution can make a difference," says Ms. Breeden.

(Note: Brethren people interested in participating in a day of fasting before Thanksgiving might want to consider making a contribution to the World Relief Board of the Brethren Church. Ed.)

"God's Word Open for All" is theme of Bible Sunday, November 22

New York, N.Y.—November 22 is Bible Sunday, according to an official announcement by the American Bible Society.

This year's theme is "God's Word Open for All," and across the nation churches are being asked to recall that the word of God, though plentifully available here, is in short supply in many countries around the world.

"Along with many other of life's essentials, the world is now faced with a crucial shortage of Scriptures," said Miss Alice Ball, an ABS General Secretary. She mentioned the African nation of Ghana as one example where the Scripture "cupboard" was almost totally bare.

This year's theme, said Miss Ball, expresses our desire to reach every man, woman, and child on earth with the open word of God.

"We are asking lay and clergy alike to focus on God's word—to tell their congregations and friends that the Bible Societies are working with sister churches and mission agencies around the world to remedy the deficiency for millions who cannot immediately obtain a copy of God's word," said Miss Ball.

"There are millions of people in Indonesia, Eastern Europe, Ghana, and the Dominican Republic among others who do not yet know God's love and power, and our purpose is to give them every opportunity to find it through God's word," she said.

"Despite our best efforts there are still millions of people who have not one piece of Scripture in a language they can understand, and we want to remedy that as fast as we possibly can," said Miss Ball.

Two Conservative Mennonite Fellowship missionaries were shot and one was killed on September 14 in Palama, Guatemala. Their assailants claimed to be members of a guerrilla organization. Killed was John Troyer, pastor of a mostly Indian congregation in the village.

Salvation Army withdraws membership from World Council of Churches

New York, N.Y. (EP)—The Salvation Army recently withdrew its membership from the World Council of Churches. The Salvation Army was one of the cooperating groups that began the organization 33 years ago.

The reason given for its withdrawal was the Salvation Army's contention that politics have overshadowed the gospel in the council's aid to black guerrilla movements in Africa. Such grants, directed heavily to pro-independence groups in the Southwest African territory of Namibia, have caused controversy and recurrent protests from various U.S. and West European churches.

Underlying the strain is the changes that have taken place in the World Council since it was founded in 1948. Involved then were only 124 Protestant denominations, mostly European and American. But now there are more than twice that—301 denominations representing nearly 450 million members on six continents and islands. The council now embraces ancient Eastern Orthodoxy, Russian Orthodox, and other churches of the Communist orbit. And it includes a huge infusion of Asian and African denominations.

Similar to power shifts in the United Nations, the rise of Third World influence in the council has thrown its balance of power strongly in support of black independence movements.

Over the last decade the council has made grants totaling about $4 million under its program to combat racism, including $775,000 in 1980. About half went to the African National Congress and South-West Africa's People's Organization.

The Council stresses that the grants are made for humanitarian purposes of medical care, food, shelter, and related uses, not for weapons. But the council has no means to control the spending.

The Salvation Army first suspended its council membership in 1978. Then, because of its growing uneasiness about grants to guerrilla movements and the prospect of more of them, the Army formally withdrew its membership at a meeting of the council's central committee in Dresden, East Germany, in September.

Enrollment up at Ashland College according to preliminary figures

Ashland, Ohio—The fall 1981 enrollment at Ashland College increased by 119 students over last year, according to preliminary statistics released by the registrar's office. Total enrollment is 2,757 students. This includes AC's off-campus and evening programs and its graduate schools.

Reflecting the greatest increase was Ashland's branch program at the Ohio State Reformatory at Mansfield, where 229 undergraduate students are enrolled this semester for a 49 percent increase over last year.

Graduate programs showing an increase include the master of business administration, up 46 students to 282; master of education, up 30 students to 196; and three master's degree and doctoral programs offered by Ashland Theological Seminary, up 10 students for an enrollment of 410.

Enrollment in undergraduate off-campus and evening programs is 264 students, an increase of 17. Off-campus programs are offered in Medina, Lorain, Milan, Strasburg, and Marion.

Also showing an increase is Ashland's incoming freshman class with an enrollment of 347 students, seven more than last year. Eighty-one percent of these students are from Ohio; nine percent from New York; three percent each from New Jersey and Pennsylvania; and three percent from other states and foreign countries.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION
(Required by 39 U.S.C. 3685)

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The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

Extent and nature of circulation:

	Average for preceding 12 months	Single issue nearest filing date
Total no. of copies printed	3,687	3,736
Paid circulation—sales through dealers and carriers, street vendors, and counter sales	0	0
Paid circulation—mail subscriptions	3,454	3,447
Total paid circulation	3,454	3,447
Free distribution by mail, carrier, or other means—samples, complimentary, and other free copies	38	38
Total distribution	3,492	3,485
Copies not distributed—office use, left over, unaccounted, spoiled after printing	195	251
Copies not distributed—returns from news agents	0	0
Total	3,687	3,736

I certify that the statements made by me above are correct and complete.
(Signed) Ronald W. Waters, Executive Director

update

Weddings

Lisa Neuenschwander to **Dennis LaPorte**, October 24, at Archbold, Ohio. Groom a member of the Bryan First Brethren Church.

Julie Brandon to **David Purdue**, October 24, at the Bryan First Brethren Church; Marlin McCann, pastor, officiating. Bride a member of the Bryan First Brethren Church.

Mary Schatzer to **Mike McCann**, October 10, at the Bryan First Brethren Church; Marlin McCann, pastor, officiating. Groom a member of the Bryan First Brethren Church.

Sabrina Miller to **J. Michael Cassidy**, September 26, at the Loree Brethren Church; Claude Stogsdill, pastor, officiating. Bride a member of the Loree Brethren Church.

Marna Bea Kelley to **Kevin David Dillman**, September 19, at the Bethlehem Presbyterian Church; Rev. George Hapner officiating. Groom a member of the Corinth Brethren Church.

Ronda Bronson to **Scott Sollenberger**, September 12, at the New Lebanon Brethren Church; Donald E. Rowser, pastor, officiating. Groom a member of the New Lebanon Brethren Church.

Kendra Lemasters to **Randy Etter**, August 29, at the New Lebanon Brethren Church; Donald E. Rowser, pastor, officiating. Bride a member of the New Lebanon Brethren Church.

Jane Drexler to **Russell Brodfuhrer**, August 23, at the Louisville First Brethren Church; John Brownsberger, pastor, officiating. Members of the Louisville First Brethren Church.

Sandi Sue Smithhisler to **Timothy James Rowsey**, August 15, at Ronk Memorial Chapel; James Rowsey, pastor of the St. James Brethren Church and father of the groom, officiating. Members of the St. James Brethren Church.

Brenda Jarboe to **Donald Hinkson**, August 15, at Walcrest Brethren Church; Duane Dickson, pastor, officiating. Members of the Walcrest Brethren Church.

Lisa Russell to **Robert Calhoun**, August 8, at the North Manchester First Brethren Church; Rev. Woodrow Immel, pastor, officiating. Bride a member of the North Manchester First Brethren Church.

Clista Azbell to **Mark Statzer**, August 8, at the College Corner Brethren Church; St. Clair Benshoff, pastor, and Brian Atwood, officiating. Bride a member of the College Corner Brethren Church.

Goldenaires

Mr. and Mrs. Lester Leidy, 53rd, October 18. Members of the Vinco Brethren Church.

Mr. and Mrs. George Giltner, 63rd, October 18. Members of the Sarasota First Brethren Church.

Mr. and Mrs. Lloyd Conrad, 60th, October 12. Members of the North Manchester First Brethren Church.

Membership Growth

Goshen: 5 by baptism, 3 by transfer
Pleasant View: 9 by baptism
Sarasota: 4 by baptism, 11 by transfer

In Memory

Edna Hawbecker, 96, October 18. Lifetime member of the Lanark First Brethren Church. Services by Jim Medendorp.

Mrs. Lois P. Olinger, 81, October 11. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Anna Guenzler, 90, September 30. Lifetime member of the Lanark First Brethren Church. Services by David Cooksey, pastor.

LeRoy "Dick" Witt, 69, September 20. Member of the Lanark First Brethren Church. Services by David Cooksey, pastor.

Georgia D. Westafer, 91, September 19. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Nora Hazel Haupert, 83, September 17. Member of the Roann First Brethren Church. Services by Rev. Donald Wagstaff.

Minnie Sites, 80, September 16. Member for many years of the Cerro Gordo Brethren Church. Services by Stephen Cole, pastor.

Edith Wallace, 79, September 6. Member since 1915 of the Cerro Gordo Brethren Church (attended the Warsaw Brethren Church from 1955-1976). Services by Stephen Cole, pastor.

A. Glenn Carpenter



A. Glenn Carpenter, 94, of Ashland, Ohio, died October 8, 1981. He was a charter member of the Ardmore Brethren Church of South Bend, Indiana. For approximately 25 years he served this church in various positions, including as deacon, trustee, treasurer, Sunday school superintendent, teacher, and moderator.

In 1941 Mr. Carpenter became business manager at Ashland College, a position he held until his retirement in 1957. From 1935 to 1941 he was a member of the AC Board of Trustees, serving as president of that board in 1941.

Following his retirement from the college, Mr. Carpenter served on the Board of Directors of the Brethren Publishing Company from 1958 to 1967, and was president of this board from 1960 to 1967.

The funeral service for Mr. Carpenter was held at the Park Street Brethren Church, where he had attended since moving to Ashland in 1941. Rev. Arden E. Gilmer and Dr. Leslie E. Lindower officiated at the service.

OPPORTUNITIES FOR CRUSADER SERVICE

THE 1982 SUMMER CRUSADER PROGRAM

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Qualifications: Desire to share Christian experience
Willingness to meet strangers
Communication skills (speaking, teaching, relating to others)
Desire to use and discover spiritual gifts
Ability to work under pressure

Areas of service available:

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Church Staff Internship — Each assignment designed for maximum benefit to intern and church; may include youth work, visitation, devotional messages, teaching, and organizational work.

Missionary Internship — Short-term mission service at location to be announced. Reading knowledge of Spanish required.

Timetable for the 1982 Program:

December 1, 1981 — Applications available
January 31, 1982 — Closing date for receipt of applications
March 1, 1982 — Notification to applicants
April 17, 1982 — "Intro Day" in Ashland
June 13–August 14 — Term of service

To get your application form:

Return this coupon to

The Board of Christian Education
524 College Avenue
Ashland, OH 44805

Name _____

Address _____

Home church _____

Present year in high school or college _____ Age _____

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ASHLAND, OHIO 44805

Brethren Historical Library
Manchester College
North Manchester, IN 46962

The Brethren
Evangelist
December 1981



BYC BRIEFING

A message to Brethren youth and adults from BYC Moderator Gregg Brelsford

In last month's "BYC Briefing," I introduced the FOUR POINT PLAN for the 1981-82 National BYC program. Every BYC group needs to become very familiar with this PLAN and to be working the PLAN into its activities.

Registration is POINT ONE in the FOUR POINT PLAN. Every BYC group needs to be registered in order to get the most out of our National BYC program. A group is registered when the National Board of Christian Education office in Ashland receives the name, address, and age of each member of the group. (This includes youth between the ages of 9 and 22, inclusive.) Three dollars per member must accompany the registration.

Registration has several values. The first of these is that every registered BYC member will receive a subscription to the BYC magazine, *Morning Star*. This will be sent directly to the home of each member. In the past, *Morning Star* was sent out just four times a year. But starting this year, BYC members will receive this magazine **six** times a year, making communication among the denomination's youth more frequent and current.

A second value of registration is that it provides important statistics for our National BYC statistician, Tom Grumbling. Registration provides him with the data to prepare his report for the National BYC Convention.

These statistics give BYC leaders the information they need in order to plan for the future. By observing age and membership trends, we can see where the National BYC program needs attention and work.

For instance, last year's statistics showed that nearly 50% of our registered members were between the ages of 14 and 17. This means that there is a two-to-four year difference between the age of the majority of our BYC members and the age of our national officers. In order to build a stronger, more attractive national program, we need to encourage participation and good leadership on the part of our younger members.

A third and very exciting advantage of registration is that, as a result of action taken at the 1981 National BYC Convention, every registered BYC member who attends the 1982 Convention will be eligible for full participation. This **new advantage** is in contrast with the restriction of the past that limited the number of delegates from each church to one per every five registered members. Now the more BYC members that attend the Convention from your youth group, the more excitement, spiritual growth, and memories your group will be able to take home. Hopefully, the growth that the local groups experience will carry over into the district organization as well.

I hope you can see how important POINT ONE of the FOUR POINT PLAN is. If you are reading this article and know of a Brethren Youth group that isn't registered, point out what these youth are missing and encourage them to register as soon as possible. Registration is the key that opens the door for each BYC member to experience fellowship and involvement with other Brethren youth all over the United States. This is an opportunity no one should miss.

In the next two "BYC Briefings," the other THREE POINTS in the FOUR POINT PLAN will be covered in detail. In the January "Briefing," I will cover POINTS TWO and THREE, concerning setting a goal for your group's contribution to the National BYC project (National goal equals $14,000), and praying for, promoting, and raising funds for the project (the Brethren Care nursing home in Ashland, Ohio). Then in February, I'll write about POINT FOUR, striving to achieve the guidelines adopted at the National BYC Convention last August. [†]

Brethren Care of Ashland is seeking applicants for position of administrator

Applicant must be a college graduate (business and/or accounting background desirable) and be capable of assuming full responsibility for the management and operation of a 98-bed nursing home and 16 retirement apartments.

A current Ohio nursing home license is required. However, if applicant is not licensed, the necessary training to obtain a license can be provided.

Salary commensurate with qualifications and experience.

Send resumé or letter of inquiry to:

Benevolent Board
524 College Ave.
Ashland, Ohio 44805

The Brethren Evangelist

In its 103rd year of ministry to Christ and the Brethren Church.

THE BRETHREN EVANGELIST
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Unsolicited manuscripts are also welcome. However, the publisher assumes no responsibility for return of unsolicited material not accompanied by a stamped, self-addressed envelope.

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Member, Evangelical Press Association

Cover

At Christmas, the Birth of Christ ought to be central to every aspect of our celebration—even our Christmas trees. See additional thoughts on how we should (and should not) celebrate Christmas in the articles on pages 8, 9, 10.

Vol. 103, No. 12 **December 1981**

4 Christmas Memories

Winifred Morrison Millat shares a special Christmas from her childhood.

6 Retirement Reflections

Rev. John T. Byler reflects on his 40 years of pastoral ministry and the opportunities and joys these years provided him.

9 Christmas: Whose Birthday Is It?

With all our self-indulgence at Christmas and all our talk about Santa, Erica Weidenhamer asks, "Whose birthday is it anyway?"

10 Priceless Gifts

At Christmas, Christians ought to give gifts that reflect God's gifts to us, says Muriel Larson.

Christian Education: A Family Affair

12 Introduction

An open letter from Charles Beekley, the Director of Christian Education.

13 Christian Education: An All-Inclusive View

According to Duane Beals, Christian Education is more than Sunday school. It involves everything the church does.

14 The BCE Office: Organized to Serve

An explanation of the present organization of the office of the Board of Christian Education.

15 BCE Task Forces

Five Task Forces of the Board of Christian Education are currently at work seeking ways to better meet the Christian education needs of the Brethren Church.

16 The Board of Christian Education: Serving the Whole Family

The Board of Christian Education provides a variety of programs and services as it seeks to serve the whole family.

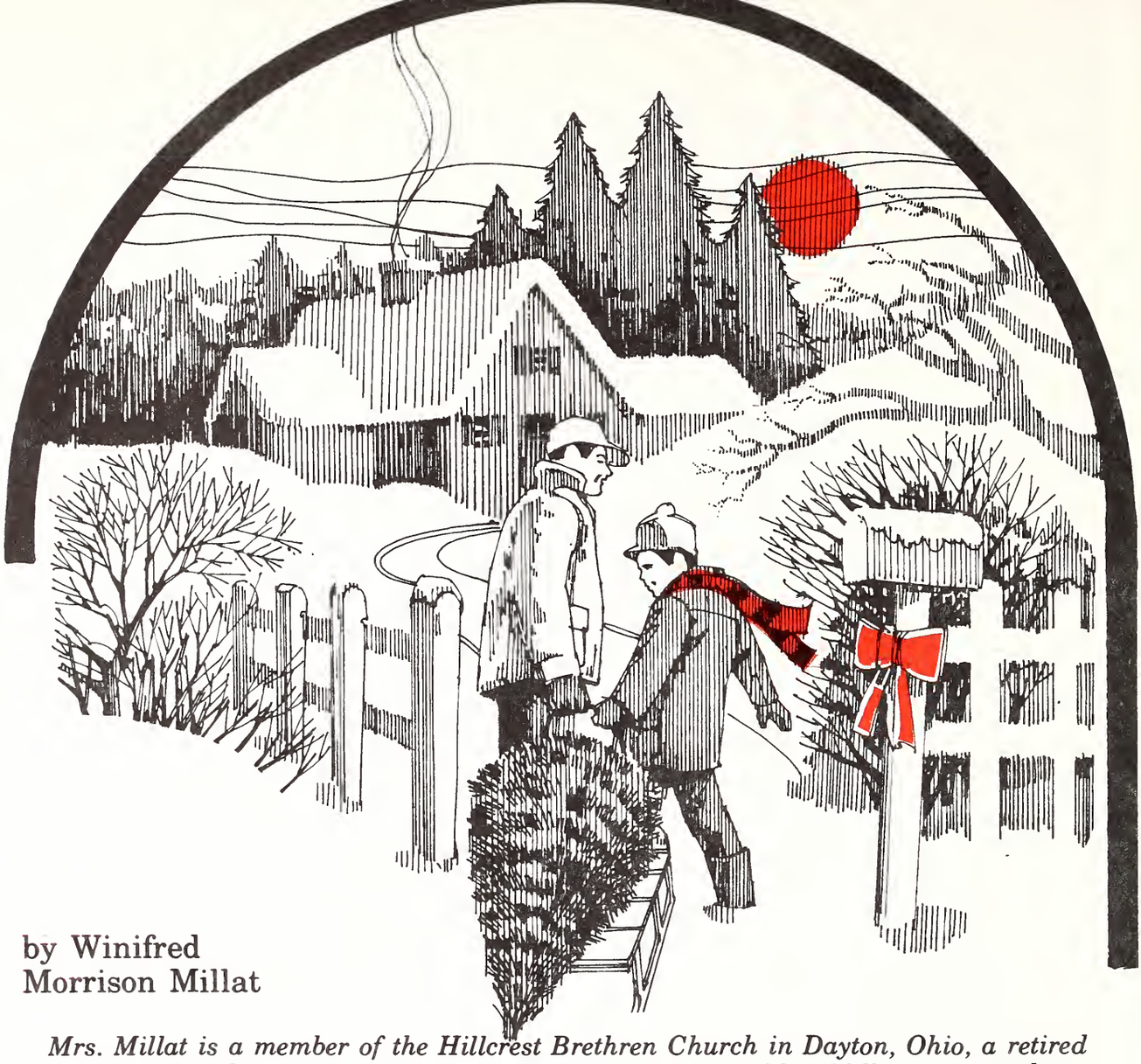
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8 The Salt Shaker

18 Update

CHRISTMAS MEMORIES



by Winifred
Morrison Millat

Mrs. Millat is a member of the Hillcrest Brethren Church in Dayton, Ohio, a retired public schoolteacher, and a writer. The following is a letter Mrs. Millat wrote to the editor, Richard Winfield, after he talked with her about writing an article for this issue of the ***Evangelist****.*

Dear Richard,

Your question asking me to recall a special Christmas in my life gently stirred my memory to the times of my childhood holidays. I never knew they were "special" times, not then, for one must journey far beyond the actual happenings to fully grasp the treasures of past experiences. One must become objective, and we cannot be that when life is happening to us.

Only now can I appreciate these gifts given so freely and so lovingly to me. Though the seed was planted many years ago, today I am reaping the harvest, and it is so magnificent and so very precious.

A wise Fox once said in that delightful book, *The Little Prince*, that it is only with the heart that one can see rightly. The true things of life are invisible. Now I see with the heart, not just with the eyes. Now I listen to what a person means, not just what he says. And it is a great adventure of the spirit. I am not necessarily happier outwardly, but I am rich within with those things and those secrets which are good for a man or a woman.

As children we spent much time with my grandparents on their farm near Hartsville, Indiana. In the summer when all the cousins were visiting, Grandpa took the children back to his woods to examine and select our Christmas tree for the coming December. Naturally, we selected one which was far away and hard to get. Even then, we had a longing for the out-of-reach. Grandpa would grumble and try to convince us to pick a tree near at hand, but he always gave in to pleading faces and trusting hands in his.

All summer and during those exquisite, colorful days of autumn, I watched our tree. I called to it. I complimented it on its "greenness," for Grandfather said that green was the color of life. Greenness is the herald of spring and new birth. There is more green and blue in the universe than any other colors, so he said. He said green was the color of healing, and reminded us that hospitals are painted green within.

September came and we had to go home for school. I ran first to tell the tree good-bye, to promise to come again soon. The autumn days waned and our tree grew and we grew along with it. And we remembered our tree.

When the howling winds of winter swept through the great city of Indianapolis, my brother and I were pricked into activity. We counted the days. We rejoiced and welcomed the snow blizzards of winter. Grandfather wrote that he had visited the woods and that the animals and our tree were in good shape, just awaiting our coming.

The week before Christmas the entire family arrived from all directions. What a marvelous commotion that was. The anticipation of the days to come was as great as is the anticipation and excitement of what awaits us all on that eternal Christmas Day.

The day before Christmas, Grandpa hitched up the wide, flat sled which would carry us through the snow to the place where our tree waited patiently. We sang, we rolled off the sled. Grandpa had to stop the sled and rescue us from the snow drifts.

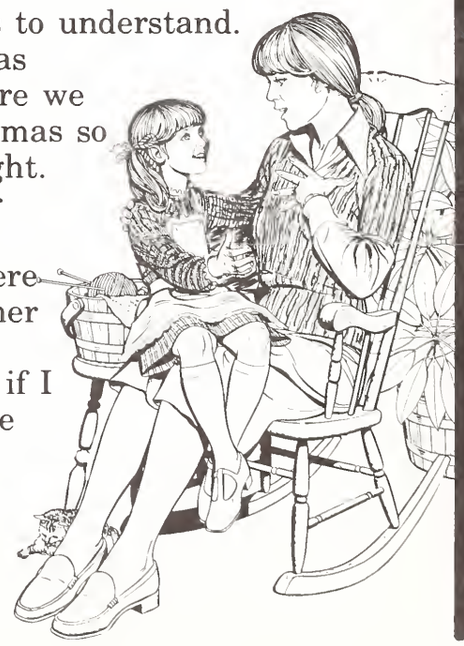
On the way home the tree rode and we walked. The tree was all-important. I will always remember the tree, and today when I see an evergreen high on the hillside and hard to reach, I call to it and thank God for the gift of my Christmas tree and my friend.

However, the thing I remember most poignantly was the story-telling hour and the sound of my Mother's voice as she wove a golden web of charm and joy about us all, children and adults alike.

My Mother was a pretty, frail little person who could not roam the woods and play hardy games with us. She did something better. She had a magic gift which she shared with our friends and family. She was a story-teller. On rainy days and on special occasions such as Christmas, our home was a busy story center.

She drew us all into the circle of life and love and she carried us places we would never see nor know. All of her stories were based upon the Bible, but they were told in a most unusual way. You know, I have often wondered what Jesus said to the children when He called them to Him. I'm sure He told them stories too wonderful, too sweet for us adults to understand.

At Christmastime, Mother excelled. After the tree was decorated, the songs sung, the Scripture read; just before we had to go to bed, Mother told us all the story of Christmas so that each of us was there in person that marvelous night. More real than life was her story and greater than our Christmas joy was her interpretation.



Not too many years later, when my brother and I were young, Daddy died the day before Christmas, and Mother the day after.

From time to time I meet childhood friends who ask if I remember the stories Mother told. I can't remember the words, but I remember the joy and the meaning. I still hear her voice. I still smell the fragrance of our tree. I still remember.

Sincerely,

Winifred Millat

Retirement Reflections

by John T. Byler

On August 1, 1981, Rev. John T. Byler retired from the Brethren ministry after 40 years as an active pastor and 45 years as an ordained minister. At the time of his retirement, he was pastor of the Canton Trinity Brethren Church, which he had served since August 1969. In the following article he reflects on his years of pastoral ministry and the opportunities and joys they provided him.



John and Lois Byler

RETIREMENT! I have always intensely disliked even the thought of the word as applied to me. But now that I have entered into that particular stage of my life, I am finding it not only something I can live with, but something I can enjoy. Some health problems hastened the day somewhat, or I might have been like the old soldier who "just fades away"—staying on the job until the Lord called me to a "higher assignment."

As a young man, I never had visions of serving as the pastor of a great church or of becoming a great pastor. In fact, I had no intention of becoming a pastor at all. Rather, I thought the Lord would find me a place on a mission field or as a teacher, and even possibly as a school administrator—for I much enjoyed my early years in teaching. But He had other plans for my life.

After spending five years in high school instruction and expending some effort in pursuit of special preparation for school administration, I somehow found myself serving temporarily as the pastor of a little mission church of forty members in the hard-coal mining section of northeastern Pennsylvania. This work presented a real challenge, and I enjoyed it much more, I'm sure, because at that time my life became more complete with my marriage to my wife, Lois.

Financial compensations failed to come up to the other challenges that we frequently faced, so my time had to be divided between my ministry and other activities. But by selling brushes and working in a store, along with spending several more terms in a high school classroom, I was able to take care of our financial needs. In the meantime, my life was definitely launched into a pastoral ministry.

Feeling the need for some seminary training if I was to continue in this area of service, I accepted a call to a church in Philadelphia with the stipulation that I be permitted to attend seminary sessions as I served the congregation. They readily agreed to this arrangement, and we spent several happy years with this congregation. In time, however, we felt a need to find a better environment for our family, which by this time numbered two little girls, Joyce and Joanne.

Again the Lord saw our need, and at this time He opened the door into the Brethren Church, calling us to the Louisville First Brethren congregation in the fall of 1946. We served that congregation until the first of February 1952, and during this pastorate our third daughter, Judith, was born.

We next responded to a call from the Brethren Church at New Lebanon, Ohio. There we worked in another happy situation until we felt called to a completely different kind of challenge at the South Bend First Brethren Church, which we accepted in June of 1960.

While at New Lebanon, our family again increased by one daughter, Jeanette, thus giving us a full ladies' quartet. With this addition, we found that feeding, clothing, and educating a family of four necessitated an increase in income. Consequently, my wife began her teaching career by stepping into a kindergarten situation. Classes were held right next door to our home, in the church at New Lebanon. Then, several years later, as our youngest daughter entered school, so did Lois—but as a teacher. She has continued in

this occupation until this fall, when we both decided to retire.

My wife's last teaching assignment was in the public schools of North Canton, where her work began in 1969, at the same time as I began my work with the Trinity Brethren Church of Canton. These have been pleasant years, and I have served my longest pastorate with this congregation. Retiring together has made this step of our lives easier for both of us, since we are now able to do things together that we often were unable to do previously because of conflicting schedules.

Looking back over these forty years of pastoral ministry, I must confess that it did not all take place as I had originally planned. One thing I tried to keep uppermost in my thinking throughout these years, however, was that I would do my very best to be in God's will. I always sought His purpose for myself and my family, regardless of where it would take me.

As to rewards and satisfactions—they are not to be measured in terms of dollars and cents, nor in the acquisition of things. But the Lord did provide in sufficient manner that we were always able to have what we needed. I am sure that our greatest satisfactions have come in our family and in the lives of those whom we have been able to touch and influence throughout these many years. It is a great satisfaction to know that among those whose lives we have influenced are ministers of the gospel, missionaries to other parts of the world, teachers carrying on their important ministry to young people, as well as countless others who are serving as Christian homemakers or representing Christ in various other vocations.

Recently a wife and mother from another congregation where we served said to me, "Your lives probably had more effect on my Christian commitment than any other single influence." The privilege of helping to keep some marriages together, of getting some others launched into a Christian atmosphere, of helping to steer young people into right choices and vocations, and of comforting families in time of grief and heartache —these are some of the rewards and satisfactions that are worth far more than anything that can be measured in material terms.

The pastoral ministry was not my first choice of vocation. But it must have been the Lord's choice for me, and to be in His will, I had to accept it. No one knows better than I that I failed to accomplish many things that I had hoped to achieve. But along with the satisfactions I received in the ministry of the Brethren Church, it has been my privilege to have shared in a building or expansion program in each congregation I served. In one, with considerable opposition, additional land was purchased so that an expansion program could follow. In each of the others, additional building took place, all of which was vitally necessary for the continued growth and operation of the churches involved.

Just as I was permitted to share in the expansion of the physical development of these churches, the denomination gave me the opportunity to share in some of its "growing pains." It called me to serve on a number of its boards and committees, giving me the honor of working with the Central Council, and affording me the privilege of serving as the Moderator of General Conference. Possibly the Lord felt that I was needed in a small way for these unique areas of ministry.

Whatever might have been accomplished, I rejoice in the privileges that were mine and recognize that God's hand directed me. His will was far more important than anything that I had planned for myself. [†]



Before and after photographs show the additions to the New Lebanon Brethren Church building during Rev. Byler's pastorate. Rooms were added at the front corners of the building, and a large education unit was added at the back.



the salt shaker

by Alvin Shifflett

The Christmas Calamity

THE Christmas calamity has broken upon us like the bubonic plague. Shopkeepers have gotten out their wares and trinkets and gadgets—anything that might possibly fall under the name of "Christmas gifts"—to get ready for us.

They know we'll come. We've fallen hook, line, and sinker into this maddening season. And just in case we don't come (which is a laugher), they've hired their horsemen to ride furiously through the market places crying, "Christmas is coming! Christmas is coming! Christmas is coming!"

The whole thing's gotten out of hand, and I don't know what to do about it. But I won't take it quietly, like a coward. I can write about it!

If it would help, I'd climb to the top of the church and jump off—with a parachute of course. But in such a short distance, the chute wouldn't open. Or I'd buy some heavy duty Montgomery Ward plungers and climb the Sears Tower yelling, "Christmas ought to be celebrated only by Christians!"

All I want is to sit quietly by the fireplace, to watch the snow fall to the earth, and to read the Christmas story with my family.

What do the pagans care about Christmas? They're so busy selling their wares that they couldn't care less. The religious festival has become a commercial racket.

It's become so bad that church activities have to be curtailed. Too much in one season could cause heart failure among our people. By the time January 1 comes, we are living zombies—if you can call it living.

We're like the strange people on the fictitious island of Niatirb. In the midst of winter they have a strange custom referred to as Exmas, which they celebrate upwards to fifty days. Having bought as many cards as they deem sufficient, they send them to their friends, then return to their homes to receive cards from others. When they get cards from those to whom they have sent, they throw them away and give thanks to the gods that this labor is over for another year. But if they receive cards from anyone to whom they didn't send, they beat their breasts and wail and curse the sender. Then they put on their boots and go out into the cold to buy a card for that person as well.

They also give gifts to one another. These are even worse than the cards, for every citizen has to guess the value of the gift that he will receive so that he can send a gift of equal value, whether he can afford it or not. It's enough to drive a sane man crazy!

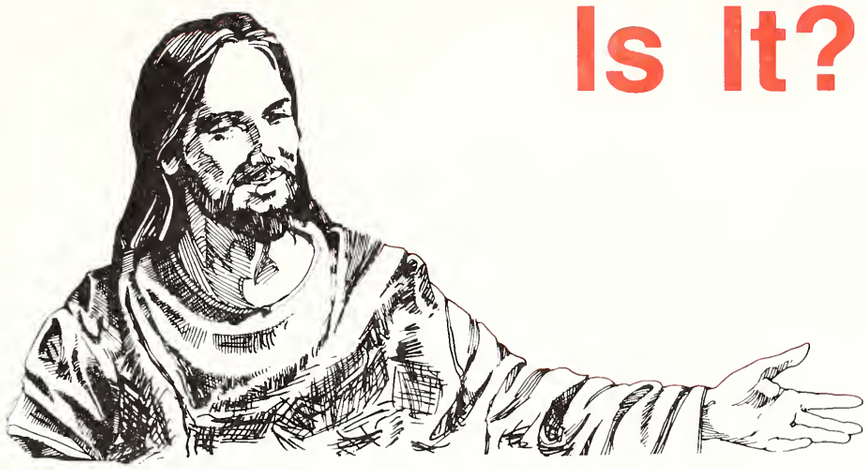
Is it much different in America? I submit to you that we Christians have begun to act as crazy as the barbaric people of Niatirb. Little wonder that many of us are sick and half dead by the first of the new year.

But now that I've said all this, you're probably wondering how we can get a handle on the thing. So am I. I haven't the foggiest. But I'm sick and tired of pulling on my boots and going out in the cold to get another card because I missed someone! Perhaps it's a sign of age.

All I want is to sit quietly by the fireplace with my family and watch the snow fall to the earth. I want nothing to do with the rush. I want to mind my own business, not everyone elses. I want to read the Christmas story with my family — of angels and shepherds and wise men coming from the east.

I'm sick and tired of the nuisance of people ringing my doorbell and trying to sell me Texas grapefruit, fruitcakes, cheese balls, and Christmas cards. I may put out a sign, "Caution: Doorbell wired to 200 volts. Ring at your own risk!" [†]

Christmas: Whose Birthday Is It?





by Erica Weidenhamer

EACH Christmas season, as we are barraged by more and more advertisements, I become increasingly amazed and appalled at what Christmastime has come to mean to Americans. We have gotten caught up in buying and more buying, trapped into feeling the need for ribbons, bows, and wrapping paper (which are thrown away moments after gifts are opened), and locked into the traditional gluttonous eating of mounds of Christmas foods.

Celebration of itself is hardly sinful. But Christmas has become Xmas, or perhaps $mas. Christmas without Christ is a monumental celebration of greed, consumption, and wealth.

As Christians, we might rightfully ask, Whose birthday is it anyway? Indeed, whose birthday **is** it? Who gets the gifts? Does Jesus? It is true that some gifts do go to the glory of Jesus and to the aid of "the least of these His brethren." But by and large, gifts are given in the name of Santa—to whom nearly every knee bows and every tongue confesses during the Christmas season.

Children and adults alike indulge themselves in Santa songs and rhetoric. Surely the original Saint Nicholas, bishop of Myra, shudders in heaven during Christmastime when he sees how we have distorted his image. We have made his namesake into an idol that we worship with our voices, our dollars, and our acts of greed and gluttony.

Oh, yes, Jesus is remembered. But only as a sideshow to Santa. He's remembered as that cute, nice little baby in the barn—helpless and harmless. That's the way we prefer Him. At Christmas, who wants to remember Him as the very Son of God made man, who demands obedient servanthood, discipleship, and unending love in the face of death? Why that would most certainly be an affront to Santa, whose way is self-indulgence and whose yoke is unending consumption.

Besides, everyone knows that Christmas is a "nice" holiday. We don't want to be bothered with Jesus' "hard sayings," much less be confronted by the Son of the True and Living God. We are much too busy choosing gifts from the glossy, satin-paged catalogues of giant department stores, choosing fashionable, needless gifts.

We've forgotten the meaning of Christmas, or perhaps even chosen another. What *did* Jesus' coming mean? He described it this way:

> *The Spirit of the Lord is upon me,*
> *because he has anointed me to preach good news to the poor.*
> *He has sent me to proclaim release to the captives*
> *and recovering of sight to the blind,*
> *to set at liberty those who are oppressed,*
> *to proclaim the acceptable year of the Lord.*
> *Luke 4:18-19, RSV.*

The American Christmas celebration is not good news to the poor, who are made to feel guilty because they cannot provide their children the "things" that our society declares they ought to give them as an act of love. Captives of illness or age and those in prisons feel all the more lonely at Christmas, either because their loved ones don't care what happens to them, or because they know that the Christmas spirit of friendship seems to be confined to this season. They look with despair on the loneliness of the coming new year.

Our kind of celebration only seems to oppress us more and make us feel empty when it's over. One has to wonder whether we are the blessed of the

(continued on page 11)

Mrs. Weidenhamer is a member of the Ashland Park Street Brethren Church and the Brethren World Relief Board. She now lives in Columbus, Ohio, where she is active in the Columbus Brethren Bible Fellowship.

Priceless Gifts



by Muriel Larson

WHO knows which gift we receive at Christmas will be of greatest value to us? One family in Connecticut had a present under their Christmas tree during the holiday season that probably saved their lives. When they opened their presents, other gifts may have seemed more exciting or important. In fact, this particular gift may not have impressed them much at all. It was a smoke detector.

Early on the morning after Christmas, its alarm went off. "What's that?" exclaimed the wife, sitting bolt upright in bed.

"I don't know!" answered her husband, jumping out of bed. "But I'll soon find out." Before he even reached the alarm, however, he knew what it was, for he could smell the smoke.

"The house is on fire!" he yelled. "Let's get the kids and get out of here!" So the family of four scurried to safety.

"If the family hadn't been alerted," said the local fire chief later, they never would have gotten out alive!"

The timely present had been a gift from an older son, who was a member of a volunteer fire department. Thoughtfully, he had put the present under the tree on Christmas morning complete with batteries installed—ready to go.

We can give many gifts at Christmas, and who can say which will be of most value. In this case it was an electric gadget.

But I think the sweetest gifts we can give at Christmas are those that reflect God's gifts to us: His life, His love, His comfort, His joy.

It's so easy during the bustle of the holidays to forget the full meaning of Christmas. Oh, to be sure, we see pageants and plays and even TV programs that depict the birth of the baby Jesus. We read the Christmas story in the Bible and sing "Joy to the World!" and "Silent Night." But do we really think about why He came? Do we remember that He came to give His life for us, to die for our sins?

Mrs. Larson is a free-lance writer. She lives in Greenville, South Carolina.

Do we think at Christmas of giving some gift to Him whose birthday we celebrate? What gift do you think He would desire the most? I think it is our hearts, our lives. And that's only fair. After all, He gave His life for us!

Some of us may feel that by giving $10 to the church or to missions or to a needy family that we have given something to Jesus. Such gifts are good, but they will mean so much more if we will give Christ our hearts first. Which of us has not experienced the hollowness of receiving a gift from someone who gave it because it was the thing to do? Our gifts to Christ are just as hollow if we don't give Him our hearts as well.

Another beautiful gift God has given us is His love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). He loved us even while we were deep in our sins. He saved us out of the miry pit and gave us a new life when we received His Son as our Savior. Now that's love!

What does He want most in return? Our love! Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30).

I received some lovely presents from my older daughter at Christmas. But the gift I appreciated most was the lovely card she gave me expressing her love and appreciation for me as her mother. This Christmas, why don't you lift your heart up to the Lord and tell Him how much you love and appreciate Him?

And how does the Lord want us to live? With

love toward others: being kind, forgiving, tenderhearted, considerate, helpful. That's the way He wants us to live all through the year. But perhaps this Christmas we can show Him our love by seeking ways in which we can especially exhibit these characteristics toward others.

Another sweet present our Lord gives us is His comfort. What would we Christians do without His comfort? The people of the world go through the same heartaches and tragedies we experience, but they don't have God's supernatural comfort to sustain them through such times. We are God's own children, and He soothes us and gives us a certain measure of peace in our hearts as we look to Him.

In the same way, we can give the gift of comfort to others during the Christmas season. The Bible says, "Blessed be . . . the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3-4).

In our churches and communities there are widows, shut-ins, and old folks who especially need to be comforted during the holiday season. Something about this time of year makes such people feel unbearably lonely. Other people we know may be going through deep waters and need the comfort we have to share. A gift like this, delivered with the solace of our visit, would be treasured far more than 50 potholders or poinsettias!

Always when I share comfort with others, I use God's word, which has often been a great source of comfort to me. I especially recommend or quote from Psalms 23, 34, and 37.

Through the birth of His only begotten Son, God has given us joy. "Joy to the world! the Lord is come" God's special joy has been particularly imparted to those of us who have received His Son as Savior (John 15:11; 16:24), and who follow His commandments (John 14–16).

How fitting it is for us Christians to share our Lord's special joy with others during this season in which we celebrate His birth into the world! As superintendent of the children's Sunday school assembly at our church, I like to do this at both Christmas and Easter by telling the story of Jesus' birth and death with my big Wordless Book with pictures.

The Sunday before Christmas 1977, I had the joy of leading several children to Jesus in this way. This not only brightened my Christmas season, but, I'm sure, gave new meaning to their Christmas, as Christ was born in them and they came to know His joy.

This Christmas season let's bless others with the most precious presents we can give—the priceless kind that God gives us! [†]

Christmas: Whose Birthday Is It?

(continued from page 9)

Father—the sheep destined to inherit the kingdom prepared for us from the foundation of the world (Matt. 25). Or are we really behaving like ill-mannered goats, insensitive to the needs of others and only concerned with our own desires, passions, and needs—rather than the concerns of our Lord?

When we celebrate, we almost always give gifts. But as Christians, do we know how to give? What giving should mean to Christians is defined by Jesus' birth, life, and death. At each stage of His life, He gave. Jesus lived a life of giving and was Himself a gift.

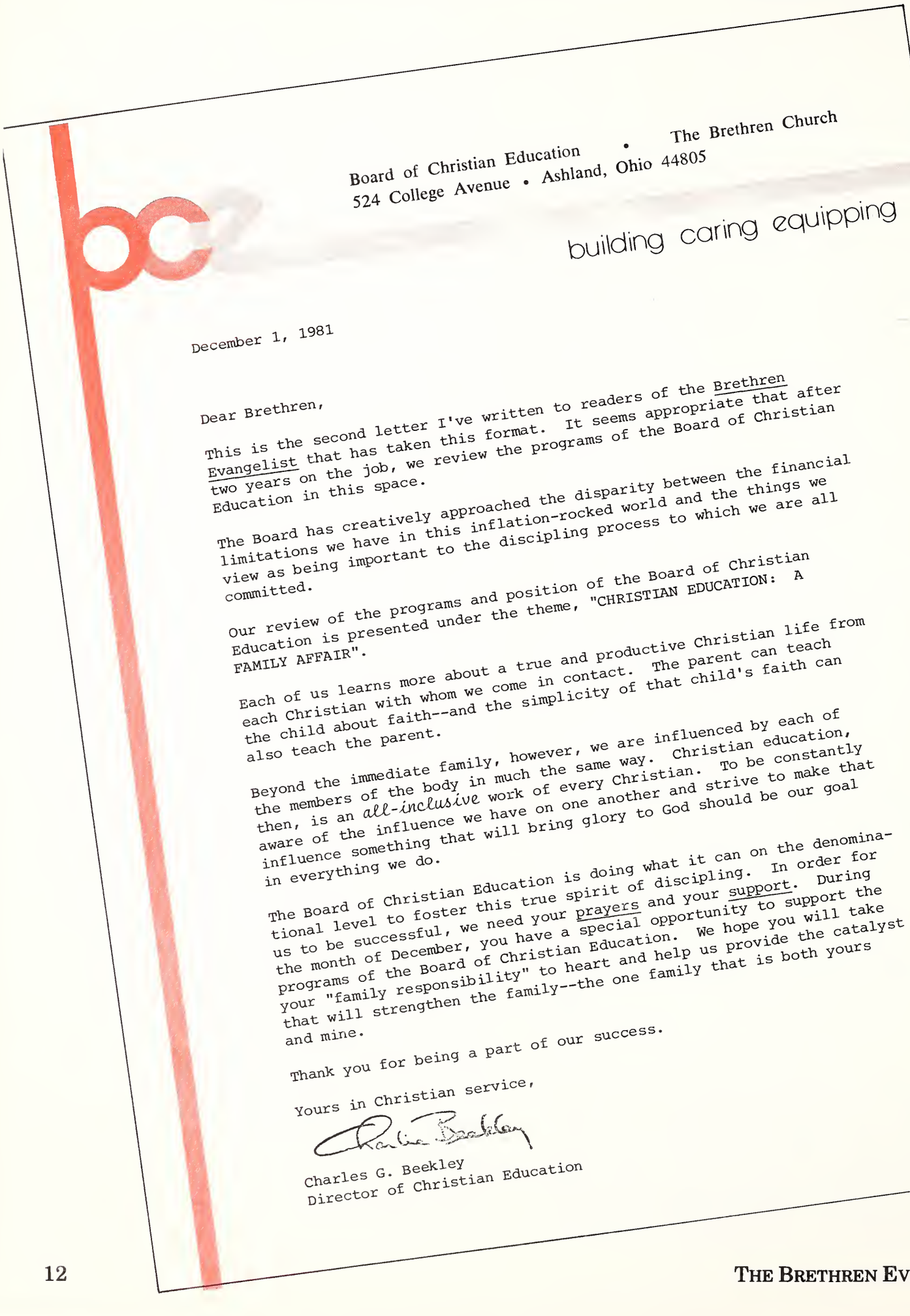
The Apostle Paul tells us in Romans 5 that God gave the **free** gift of salvation through Jesus. His gift to us was not only unmerited, but the very opposite of what we really deserved—wrath and destruction. But God, being who He is, **loved us** anyway, in all our rottenness. Therefore, through Jesus He provided the way for us to grow beyond rottenness and to attain a righteousness not our own. Not only is this beautiful gift more than undeserved and motivated by unearthly love, it was also a **sacrificial** gift. That is, Jesus' gift was in essence the giving of a part of Himself. Jesus' life was a manifestation of His Father's nature.

Does our giving relate to God's giving? It should. As children of the Father, we are called to the same obedience that Jesus demonstrated. We are also called to live a life that is a manifestation of our Father's nature. What will Christ say and do to those who claim to know Him but who refuse to imitate in their lives His Father's nature? He promises us mercy, grace, and love. But He also promises us discipline. And to those who fail to change with discipline, He promises punishment. His grace is not cheap, nor will He be taken lightly. He expects that we will become different from the world, a people unto Himself.

So at Christmas, but more especially throughout the year, we must scrutinize ourselves, our celebrations, our gifts, and all aspects of our lives. Does our lifestyle indicate to Whom we belong? Do we give gifts only to those who love us, to the deserving? Or do we give a part of ourselves in our giving and a part of our Father? Will we, like goats, give to glorify ourselves and our consumptive culture? Or will we, like sheep blessed of our Father, give ourselves in loving gifts that will nurture, strengthen, and benefit others? [†]

NOTE: An alternative gift-giving catalogue is being prepared by the Brethren World Relief Board and should be available for use by next Christmas.

Board of Christian Education



Board of Christian Education • The Brethren Church
524 College Avenue • Ashland, Ohio 44805

building caring equipping

December 1, 1981

Dear Brethren,

This is the second letter I've written to readers of the Brethren Evangelist that has taken this format. It seems appropriate that after two years on the job, we review the programs of the Board of Christian Education in this space.

The Board has creatively approached the disparity between the financial limitations we have in this inflation-rocked world and the things we view as being important to the discipling process to which we are all committed.

Our review of the programs and position of the Board of Christian Education is presented under the theme, "CHRISTIAN EDUCATION: A FAMILY AFFAIR".

Each of us learns more about a true and productive Christian life from each Christian with whom we come in contact. The parent can teach the child about faith--and the simplicity of that child's faith can also teach the parent.

Beyond the immediate family, however, we are influenced by each of the members of the body in much the same way. Christian education, then, is an *all-inclusive* work of every Christian. To be constantly aware of the influence we have on one another and strive to make that influence something that will bring glory to God should be our goal in everything we do.

The Board of Christian Education is doing what it can on the denominational level to foster this true spirit of discipling. In order for us to be successful, we need your prayers and your support. During the month of December, you have a special opportunity to support the programs of the Board of Christian Education. We hope you will take your "family responsibility" to heart and help us provide the catalyst that will strengthen the family--the one family that is both yours and mine.

Thank you for being a part of our success.

Yours in Christian service,

Charles G. Beekley
Director of Christian Education

Christian Education: An All-Inclusive View

Christian education extends beyond Sunday school and the youth program. As Dr. Duane Beals of the Evangelical School of Theology points out in the following article, Christian education is an experience in which we are engaged both as teacher and learner most of the time.

This article was originally published in the United Evangelical *magazine. It is reprinted here by permission.*

FOR MOST PEOPLE IN THE CHURCH, the terms Christian education and Sunday school are used interchangeably. Ask most any Protestant evangelical a question about Christian education, and his answer will make reference to the Sunday school program of his local church or denomination.

If he says, "I believe in Christian education," he means, "I believe in Sunday school."

If he says, "Our Christian education program is not what it used to be," he means, "Our Sunday school attendance has declined."

If he says, "We need better Christian education materials," he means, "I don't like the Sunday school quarterlies."

I realize the above statements may be over-simplified, or perhaps exaggerated. For example, there is a growing Christian day school movement in the U.S. (new schools open on the average of one a week). Or one could refer to newly-developed adult education programs in the church, such as the Evening Lay Institute at Evangelical School of Theology. But even though the above statements may be hyperbole, they do reflect the mind set of many people in the church. Christian education is thought to be synonymous with the Sunday school.

Another view

I would like to propose another view, one that is more inclusive; in fact, it is all-inclusive. This other view holds that Christian education is everything the church does.

"Well," you say, "aren't you over-reacting?" "What about evangelism, or foreign missions, or even funerals?"

Let's look at the Great Commission (Matthew 28:19, 20). Our Lord commands us to disciple all nations. The key verb in the Greek text is "disciple." Baptizing and teaching are elements in the process of discipling. By definition, baptizing is a singular act, but teaching is a continuous process. Teaching, then, is the main ingredient in discipling. The church makes disciples primarily by teaching.

Evangelism and Christian education

Evangelism includes a teaching element. Hebrews 11:6 speaks of faith on the part of those who come to God believing in His existence, and that He rewards them for their faith. How do they learn of His existence and His character? By being taught. Any missionary will tell us that it is impossible to "evangelize" without teaching about God's person and His demands upon mankind. Then when new converts come to Christ, they must be taught not only the doctrinal elements of Christianity (the catechism), but they must also be taught the ramifications of living the Christian life among their contemporaries. They are taught to be disciples—followers of Jesus.

Ask yourself this question: "In the broadest sense, is it not the work of the church to make disciples of Jesus Christ?" It seems to me that you must answer in the affirmative. If this be true, and if the main ingredient in discipling is education, then all that the church does necessarily has an educational element.

Consider some examples. When the pastor counsels the about-to-be-married couple, he is teaching them. When the preacher expounds a biblical text and makes application to everyday life, he is teaching the congregation. When the pastor comforts the bereaved and helps them plan a Christian funeral, he is teaching them.

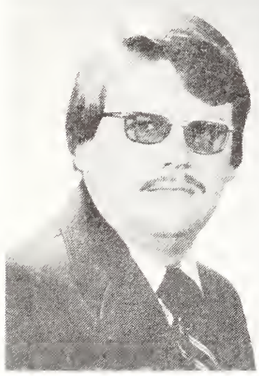
There is more. When the Christian father reacts (over-reacts?) in a traffic jam, he is teaching his children. When the youth leader loses his temper before the kids, he is teaching them. When the busy (?) father skips Sunday school, but sends the

(continued on next page)

The BCE Office: Organized to Serve

A YEAR ago, the Board of Christian Education approved a slight reorganization of its office. As a result of this reorganization, the BCE office is now functioning differently from any time in its past 12-year history. We want you to know how we are organized to serve the Christian education needs of the Brethren Church.

The Board of Christian Education approved hiring Mr. Charles Beekley as half-time Director of Christian Education for the 1981 calendar year. This same arrangement will continue into 1982. The Director, in this half-time capacity, is responsible for implementing the policy decisions of the Board. Making decisions, determining schedules, and preparing reports to maintain the work of the BCE are included in his responsibilities. In association with other staff people, the Director supervises the wide-ranging ministries of the Board.



Charles Beekley

At the same time, the Board decided to move toward hiring a full-time Administrative Secretary. In July of 1981, Mrs. Julie Schiefer began her work in this position. Mrs. Schiefer is responsible for the operation of the BCE office, providing the clerical and production work necessary for the implementation of Board decisions under the supervision of the Director. Mrs. Schiefer brings to this position a bachelor of science degree in business education from Ashland College, where she graduated with honors just prior to her employment as Administrative Secretary.



Julie Schiefer

In addition to these two staff members, the BCE office employs one or two Ashland College students several hours a week to assist in the office work. These people stuff envelopes, address mailings, type, and perform many other routine office tasks.

In October of 1981, Mrs. Susan Hyland joined the work force of the BCE as editor of the *ABCT Newsletter*. The Association of Brethren Church Teachers and the Board of Christian Education are able to take advantage of Susan's extensive background and training in Christian education—and yet she works only the hours that are required by her assignment.



Susan White

Each of these personnel decisions was made by the Board of Christian Education with careful stewardship of Brethren dollars in mind. We are able to carry on the extensive and diversified programs of the BCE with a minimum of personnel costs. We hope to add other "consultants" (a category into which Mrs. Hyland falls) in some of our other areas of service. Again, a careful balance between the needs of the Brethren Church in the area of Christian education and the available financial resources will be an important concern. [†]

Christian Ed.: An All-Inclusive View

(continued from previous page)

children, he is teaching them.

One could go on, but the point is made. The traditional view which limits Christian education to the catechism or the Sunday school is woefully inadequate. Learning (especially values) is more "caught" than "taught."

The old (but not trite) adage, "Your actions speak so loudly I can't hear a word you say," is certainly true in making disciples. Isn't it about time we took seriously the Great Commission and recognized that we are all both teachers and learners? Christian education is the all-inclusive work of the church. [†]

BCE Task Forces

THE Board of Christian Education is always examining the total spectrum of Christian education in order to be aware of areas of ministry that may need special attention. Currently, five Task Forces are functioning within the Board.

The **Youth Curriculum** Task Force has been reviewing curriculum for BYC groups in an effort to recommend an appropriate curriculum for use in junior high and senior high BYC meetings.

The **Adult Ministries** Task Force was formed at the recent General Conference. This group will be examining ways to strengthen our ministry to adults—a growing percentage of our total population.

The **Discipleship** Task Force was responsible for the appearance of Dr. Ralph Neighbour at our recent General Conference. It was their original suggestion which led to his ministry to the Brethren Church in August. In addition, the Discipleship Task Force is continuing a field-testing process for discipleship pamphlets and is seeking to foster a spirit of cooperation among denominational boards and committees in order to bring about a coordinated effort in the area of discipleship in the denomination.

The **Training/Certification** Task Force is developing a definition of training levels, resources, and certification requirements that will lead to a program of self-improvement for local Sunday schools. This task force is examining all available resources for personnel training and development with the added motivation of denomination-wide recognition for these training efforts.

Another new task force has been formed to identify a **diagnostic tool** for use in the local church. This tool will be used to determine the strengths and weaknesses of local Christian education programs and give direction for building on the strengths and removing the weaknesses of those programs.

Each of these task forces was formed with the intent of making information or programs available to the denomination. The denomination is kept informed of their work through the *Evangelist*, the *ABCT Newsletter*, workshops and displays at General Conference, or perhaps through letters to those persons who are most directly affected.

The Board of Christian Education is a task-oriented group, bringing to each of its meetings a willingness to work for the furthering of Christian education in the Brethren Church. [†]



Board of Christian Education

The Board of Christian Education: Serving the Whole Family



AS the article by Duane Beals on page 13 suggests, Christian education includes much more than just Sunday school. It's all-inclusive, touching each individual at every age. Christian education is for the *whole family*, and, therefore, the Board of Christian Education attempts to serve the needs of each member of the family.

Our most obvious service to the family was the recent ABCT Seminar, "A Family Values Experience," conducted by Rev. and Mrs. Terry Lodico. Terry and Sandy traveled throughout the denomination in October and November, presenting this seminar under the auspices of the Association of Brethren Church Teachers. This "experience" in interpersonal communication within the family helped a lot of our Brethren establish the methods for strengthening the basic family unit.

One of the roles of the BCE is that of "facilitator" to local churches, helping them implement new programs to serve the needs of their own congregations. Often the BCE sponsors workshops at General Conference for this purpose, such as the one on Creative Bible Studies for high school students, presented in August. Tom Konopinski, of our Winding Waters Church, also led four workshops on single adult ministries at General Conference. And Rod Toews, of Gospel Light Publications, conducted a seminar called "Dealing with Adults," to strengthen local churches' ministries in this area.

To provide an ongoing opportunity for discipling and the strengthening of leadership skills, the ABCT Seminars travel to six of our nine districts each year, offering a wide range of subjects—from puppets to audio-visuals, from Bible studies to music to church administration.

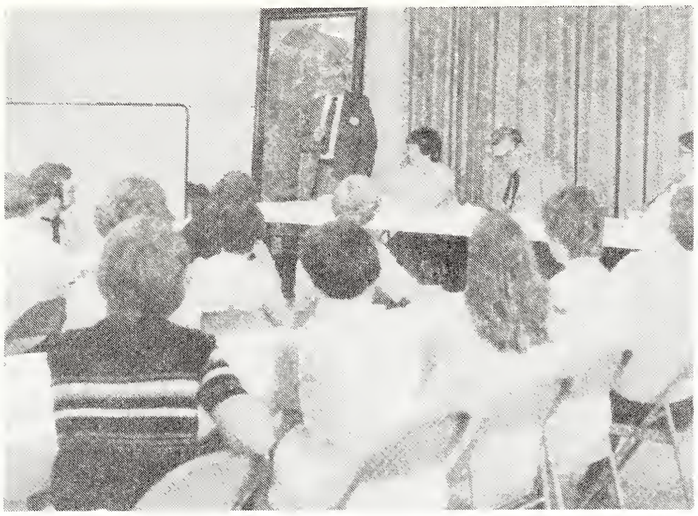
Besides the "special" programs of the BCE, several ongoing programs also serve the Brethren Church:

Our administrative assistance to the **National Brethren Youth Crusaders** is probably one of the most visible. Our offices in Ashland provide coordination, advice, and leadership to the BYC. More than 800 youth between the ages of 9-22 registered with our national office in 1980-81, and we hope to have nearly 1,000 register this year. Our work with the **BYC Council**, the **BYC Convention**, and **BYC Administration** gives unity to our national youth program.

Brethren high school seniors and college-age youth are given an opportunity to serve through the **Summer Crusader Program**. In 1981, 29 young men and women gave their summers to the Lord, serving in a variety of ways—in educational units, a music unit, a drama unit, and as interns. This program provides our young people a chance to "sample" full-time Christian service. Largely as a result of this experience, many of our young people have chosen to dedicate their lives to some form of full-time Christian ministry. The administrative support and organization given by the BCE makes this program tick.

At the 1981 General Conference, we had the first meeting of the **Crusader Alumni Association**. This loosely-structured organization is designed to provide a means to strengthen a feeling of dedication. It is a self-supporting event, which we plan to hold each year at General Conference.

Christian Education: a Family Affair



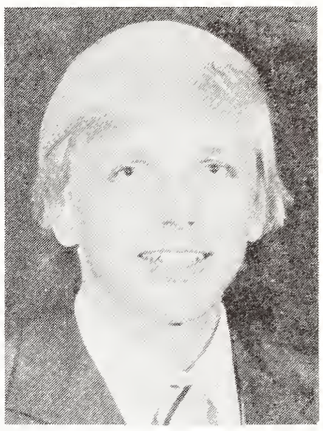
The first meeting of the Crusader Alumni Association was held at the 1981 General Conference, with approximately 60 former crusaders present.

The **Association of Brethren Church Teachers** is an organization for para-professional Christian educators—or anyone interested in building his or her skills in the discipling process. Its purpose is to provide Christian educators opportunities and resources for personal growth in their service to God. Members of the ABCT receive monthly newsletters, a quarterly Christian education magazine, reduced rates at ABCT Seminars, and a luncheon at General Conference.

A recent improvement in the ministry of the ABCT was the addition of Mrs. Susan Hyland as Editor of the ***ABCT Newsletter***, as mentioned in the article on page 14. Members of the ABCT have noticed a new look to the newsletter that will surely benefit them in their ministries. The newsletter now contains a much broader scope of ministry areas, including thoughts for church administrators and choir directors, as well as Sunday school and youth workers.

In association with the National WMS, the Board of Christian Education provides an administrative service to the **Sisterhood** program. Our office serves as a warehouse and order-processing facility for Sisterhood supplies. The WMS provided the money for our initial purchase of Sisterhood supplies, and their investment is being repaid from the proceeds of the sale of these supplies.

Under the leadership of David Stone, assisted by John Gilmer, the ***Morning Star*** magazine of the National BYC is expanding from four to six issues a year. Dave is trying to make the magazine more current. The offices of the BCE provide production assistance and coordination for the magazine. The *Morning Star* was displayed at a national interdenominational religious education meeting and was well received. It is the only magazine (to our knowledge) in **any** denomination to be completely produced by youth. Its quality is a tribute not only to the editors, but to the Brethren Church, which supports our youth!



David Stone
Morning Star *editor*

For many years the BCE has owned and operated a **Filmstrip Library** for use in local churches. Now administered by the Brethren Publishing Company, the filmstrips are rented for use primarily in the Sunday school. Most of the filmstrips are geared for children, but there are several suitable for adults and for general worship settings. [†]

Christian Education a Family Affair

CHRISTIAN Education is, indeed, a "Family Affair," for learning and growing take place throughout our lives. The ministries of the BCE affect not only those who are "members" of its organizations (BYC, ABCT, etc.), but **all Brethren**—yes, even YOU! As we seek new ways to meet the needs of the Brethren Church, we have you—the individual—in mind. You can be a part of the learning, growing, and discipling "family" of Christian Education in the Brethren Church by supporting the BCE. [†]

UPDATE

news from the Brethren Church

Fort Scott Brethren Church celebrates 75th anniversary

Fort Scott, Kans.—The Brethren Church of Fort Scott celebrated its 75th anniversary on Sunday, November 8th. Rev. Spencer Gentle, a "son" of the Fort Scott congregation, was the speaker for the 75th Anniversary Service held at 2:00 p.m., and also for the morning and evening service of the day.

The celebration was part of "November Days" in the Fort Scott Church, which included special services on November 4, 5, 6, and 8. During these services, Rev. Gentle and his wife, Eleanor (also from the Fort Scott area), brought messages on missions. On Anniversary Sunday, Rev. Gentle's morning message was on "Mission Impressions," and concluded with a Faith Promise presentation.



Interior view of the sanctuary of the Fort Scott Brethren Church.

Following the morning service, a carry-in dinner was held in the church fellowship hall, with more than 30 people present.

The program for the afternoon Anniversary Service included a singspiration of favorite hymns and gospel songs, a period of reminiscing, special music—including organ and piano music by Marilyn Minor and Rev. Gentle—and the message by Rev. Gentle. A special offering was also taken for a public address system for the church, with over $200 received.

In his message, Rev. Gentle shared memories of his life in the Fort Scott Church and in Christian Endeavor. He spoke encouragingly of the progress and future of the congregation. Special note was made of Floyd Minor, 1981 Summer Crusader, past president of the Midwest District youth, local worship director, and Fort Scott Sunday school superintendent for 1982.

Present for the Anniversary Service were descendants of several people who played prominent parts in the 75-year history of the Fort Scott congregation. Among these were:

—Clifton Otto, whose parents, Eugene and Anna Otto, along with Miss Myrtle Hall, began the Brethren Mission in 1906.

—Gerald Wood, whose parents, Levi and Anna Wood, served in two pastorates during which growth came to the church.

—Margaret Russell Bishard, whose parents, Louis and Pearl Russell, gave life-long service and support to the congregation.

—Clyde Brooker and Marilyn Brooker Minor (along with her children and grandchildren), whose parents, Alvin and Mattie Brooker, proved to be mainstays in the church during some difficult times.

—Ethel Berry Smith, whose parents were faithful members through the years.

Also in attendance were various friends of the church and of the Gentles, who came to share the day with the Fort Scott congregation.

The Brethren Church of Fort Scott began as the Brethren Mission in 1906 under the direction of Eugene and Anna Otto and Myrtle Hall. Within a few years they outgrew their original quarters, and, under the leadership of Pastor Levi G. Wood, purchased property for a building. A foundation was laid, and a building moved in from Reserve, Kansas.

In March 1920, the Brethren moved to the larger facilities of the Old Congregational Church in Fort Scott. There they continued to meet for 58 years, until they built their present sanctuary. This building was constructed and completed under the leadership of Pastor David Powell and was dedicated November 4, 1979. Since January 1980, Rev. Smith Rose has been pastor of the Fort Scott Congregation.

Gretna Brethren Church celebrates 90th anniversary

Bellefontaine, Ohio—The Gretna Brethren Church celebrated its 90th anniversary with a special Homecoming Sunday on October 11, 1981.

The day featured family worship in the morning, followed by a carry-in dinner, and a special Homecoming program at 1:15 p.m.

Rev. Doc Shank, pastor of the Gretna congregation from 1971 to 1977 was the guest speaker for the morning worship service. Attendance at the service was 130.

Approximately 60 people were present for the afternoon program, which included music, information, devotions, and fellowship.

The Gretna Brethren Church was organized on January 21, 1891, with sixteen charter members. Rev. Isaac Kilhefner was the first pastor.

Shortly after the congregation was organized, Mr. and Mrs. Frederick Mohr donated an acre of property, and a meeting house was constructed that same year. Dedication of the building was held October 11, 1891, with Rev. J. Allen Miller preaching the dedicatory sermon.

Over the past 90 years this building has undergone several additions. In 1952 a vestibule was added to the entrance. Then three years later, a fellowship hall was added, providing several classrooms and restrooms. Then in 1973 an educational wing was built, providing six new classrooms. Finally, in 1979 a pastor's study, library, and church office were added, and the seating in the sanctuary was reversed, increasing the seating capacity.

Another addition, but not to the church building, was a parsonage, built in 1961.

During the 90-year history of the Gretna Church, 28 men have served as pastors of the congregation. Until 1961, the majority of these were Ashland College or Ashland Theological Seminary students, who traveled many miles each week to serve the church. Since 1961, however, all pastors have been full-time. Rev. Rodney Thomas is the present pastor of the congregation.



This photograph of the Gretna Brethren Church building shows the various additions that have been made to the main structure, which is at the left of the picture.

Pleasant View youth win banner at Pennsylvania District rally

Vandergrift, Pa.—The youth of the Pleasant View Brethren Church took home the attendance banner at the recent Fall Youth Rally of the Pennsylvania District, held at the Highland Brethren Church. The Pleasant View Church had the most youth present for the rally.

Rev. Michael Gleason, pastor of the Pleasant View Church, feels that this year's youth program at the church has real possibilities. Youth involved in the program are:

Don Hesketh	Missy Harnish
Tim Barber	Jackie Sowers
Tammy Sowers	Teresa Jackson
Craig Harnish	Amy Sowers
Eugene Alese	Ronnie Harnish
Christy Riffer	Mike Harnish
Valerie Lamoreaux	Jennifer Harnish

Denise Schrecengost

Rev. Gleason credits the success of the youth program to the fine leadership of the youth workers. Those working with the youth are:

Bill Hesketh	Shirley Christy
Ritha McLaughlin	Alan Christy
Bob McLaughlin	Jeannie Sowers

Marshall Sowers

In addition to their involvement in the regular youth meetings, retreats, and other activities, many of the Pleasant View youth also sing in the youth choir, directed by Mrs. Bonnie Schrecengost.

"The youth and the youth workers deserve appreciation and recognition for their dedication and outstanding program," says Pastor Gleason.

Elkhart First Brethren Church holds missionary conference

Elkhart, Ind.—October 15-18 was a time of "Mission Emphasis" at the First Brethren Church of Elkhart. Rev. Virgil Ingraham, Executive Director of the Missionary Board of the Brethren Church, was the main speaker for the missionary conference.

At the evening services, Rev. Ingraham presented slide messages in which he both showed and told about the work on the various Brethren mission fields. According to Marilyn Loucks, secretary of the Elkhart Church, Rev. Ingraham's love and concern for his work was felt many times as he delivered these messages.

On Sunday morning, Rev. Ingraham's message was entitled "Our Urgent Mandate." In this message he challenged each person with the importance of seeking God's will concerning missionary service and with the need to support those now on the mission field with prayers and funds.

On Thursday evening a "mystery missionary guest"—Rev. Spencer Gentle—brought the message. Rev. Gentle, who served for a number of years on the Missionary Board and for several years as president of that board, spoke of his experience with the Missionary Board and of his travels to the Brethen mission fields in South America.

Saturday afternoon the emphasis was on home missions. During an informal meeting in the parsonage basement, Rev. Kenneth Hunn of the Indiana District Mission Board reported on the Indiana District Mission churches at Fort Wayne and Carmel. In addition, Rev. Ingraham explained how a mission church is started and told about the national goal of establishing ten new Brethren churches by 1986.

The highlight of the conference was a missionary banquet. To heighten the mission emphasis of this banquet, each Sunday school class decorated a table in such a way as to depict one of our Brethren mission fields. And the hospitality committee prepared a meal using recipes from different foreign countries. This was not only a good learning experience for all, but the food was so well liked that by popular demand the recipes were copied for church members' use.

Special music during the missionary conference was provided by a ladies trio. Also Rev. Paul Tinkle and the children of the church sang "Jesus Loves Me" in Spanish.

(reported by Marilyn Loucks)

Cerro Gordo pastor loses pounds to win contest

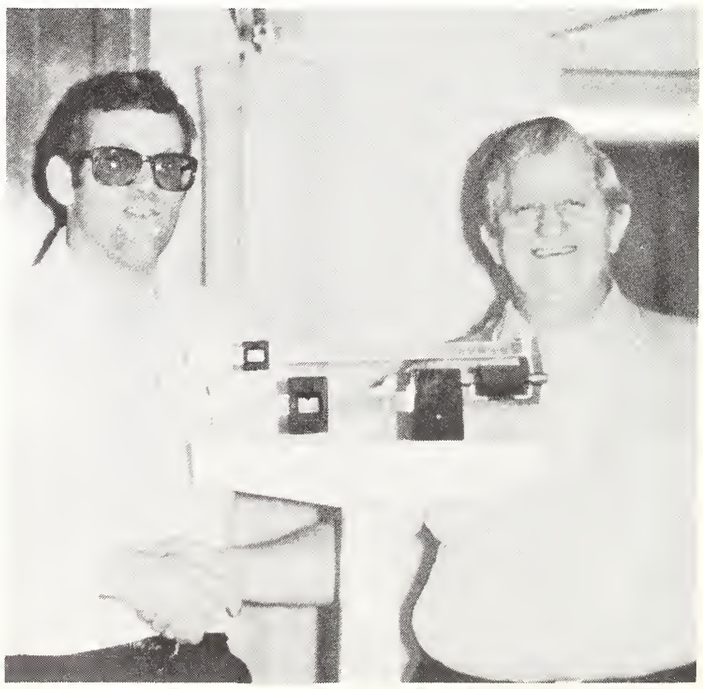
Cerro Gordo, Ill. — The "Great Diet Race" has ended and the winner declared. Two of Cerro Gordo's heaviest preachers finished 12 weeks of dieting with a total loss of 99¼ pounds.

The participants were Rev. Stephen Cole, pastor of the Brethren Church of Cerro Gordo, and Rev. Prosper Tournear, pastor of the United Methodist Church.

The race began on August 26 with a weigh in at the weekly senior citizens' meal. Pastor Cole weighed in at 253¾ pounds, and Rev. Tournear at 281¾ pounds. People in the community pledged to pay anywhere from 1¢ to $2.00 for each pound lost by one of the two ministers.

The final weigh in on November 18 showed Rev. Cole to be the winner, having lost 57¼ pounds. Rev. Tournear lost 42 pounds. As a result of the efforts of these two men, over $1,650.00 was raised, with the money to be divided among the ministerial association, the senior citizens group, and the high school band and athletic departments.

To ease the fears of those who feared that the two pastors might gain their poundage back, it was agreed that another weigh in would be held December 16 to make sure that they keep the weight off.



Rev. Prosper Tournear (right) congratulates Cerro Gordo Brethren Pastor Stephen Cole as winner of the "Great Diet Race."

Statement of faith task force holds first meeting

Ashland, Ohio—A General Conference task force assigned the responsibility of preparing a statement of faith for the Brethren Church held its first meeting November 6 at the Ashland Park Street Brethren Church. Co-chairmen Dale Stoffer and Jerry Flora convened the meeting.

Formation of the task force was an outgrowth of the spring 1981 Pastoral Consultations conducted by the Brethren Church National Office. In nearly all the consultations, a desire for development of a statement of Brethren beliefs and practices was expressed repeatedly and was given high priority.

The General Conference Executive Committee suggested that 1981 Conference Moderator Brian Moore make a recommendation to this effect. Moderator Moore's third recommendation, which was adopted by the Conference, was "that a formal and thorough statement of the beliefs and practices of the Brethren Church be developed for adoption and dissemination at the 1983 General Conference." (Moderator Moore further noted, "This is not intended to be a creed, but rather a declaration of the articles of our faith.")

Participation on the task force is voluntary and an open invitation to take part was extended in the September *Brethren Evangelist*, with response requested by October 15. Members of the task force include: Dr. Dale Stoffer, Dr. Jerry Flora, Dr. L. E. Lindower, Dr. Delbert Flora, Rev. William Kerner, Rev. George Solomon, Rev. Brian Moore, Keith Hensley, Dr. Richard Allison, Susan Hyland, Ronald W. Waters, Rev. James Miller, Rev. Richard Winfield, Rev. Robert Clough, Rev. Bradley Weidenhamer, Dr. Charles Munson, Rev. Kenneth Sullivan, Rev. Jack Oxenrider, and Dr. J. D. Hamel.

Dr. Stoffer opened the meeting with a historical overview, highlighting Brethren principles of interpretation and previous statements of what we believe.

Discussion following this presentation resulted in concensus on four reasons for developing a statement of faith today: (1) Our practice of passing on what we believe and why we believe it has been short-circuited by outside influences. (2) It would offer men and women coming into the Brethren Church (both pastors and lay people) a means of knowing what we believe. (3) It would provide us a means to declare to the world (both Christian and secular) how we as a church are distinctive. And (4) it would provide the basis for development of instructional materials to be used uniformly in the church as discipling and unifying instruments.

The task force felt that, in light of our Brethren heritage, application to daily living should be woven into the fabric of the doctrinal statement. A more precise format is yet to be developed.

Members of the task force agreed to do background reading in the Scriptures and Brethren literature. Each also agreed to develop for the next meeting a capsule statement with supportive explanation in at least one of these doctrinal areas: our Christological view on Scripture; the Triune God; man; salvation; the church; and eschatology.

The next meeting is scheduled for January 19, 1982, at Park Street Brethren Church.

—Ronald W. Waters

Ashland College receives $581,000 grant for School of Nursing

Ashland, Ohio—Ashland College has received $581,000 from the Hugo H. and Mabel B. Young Foundation to establish a permanent dean's chair in the AC School of Nursing and to support the initial costs of the new nursing program, according to an announcement by John H. McConnell, general chairman of Ashland College's $7.7 million capital campaign.

The endowed deanship will be known as the Hugo H. and Mabel B. Young Chair of Nursing, in honor of the late Mr. and Mrs. Young, well-known Ashland County philanthropists. The gift is the first from a foundation in the Ashland College capital campaign.

Ashland's two-year nursing program is designed for registered nurses who are seeking a bachelor of science in nursing degree (BSN). To meet the needs of students who are employed, the curriculum may be completed on a part-time basis in the evenings, on weekends and during daytime hours.

Prior to establishing the new school, Ashland College assessed the health care needs in north central Ohio. Results showed that of the approximately 6,000 registered nurses in an eight-county area, only 10 percent have a bachelor of science in nursing degree. In a survey of those nurses, over 800 indicated they would be interested in earning a bachelor of science in nursing degree.

Berlin, Germany (EP News) — Among the armies of the Warsaw Pact nations, only the Polish Army has military chaplains. According to information from the Polish Ministry of Defense, these clergymen presently number thirty-six. This includes a Protestant chaplain and several Catholic reservist chaplains who are allowed to wear officers' uniforms during national celebrations, just as their active service colleagues do.

Ralph Neighbour resigns pastorate to develop urban mission strategy

Houston, Tex. — Dr. Ralph W. Neighbour, Jr., known to many Brethren people from his presence at the 1981 General Conference, has announced plans to devote himself full time to developing strategies to reach the unreached millions of our world. In order to do so, he has resigned as pastor of the West Memorial Baptist Church in Houston.

In his letter of resignation to his congregation, Dr. Neighbour said, "Our Lord is calling me to fully use my gifts and talents to write, consult, and develop mission strategy for the urban world. With each passing day, I realize more clearly that I cannot do this and also pastor a local church."

One of his first tasks will be the revision of the *TOUCH Basic Training* program, which he used at General Conference and which was field tested in 80 churches during the past year. Then, beginning February 1, 1982, these revised materials will be used in a new phase of training.



Dr. Ralph Neighbour, Jr.

In addition, because of the tremendous reception of Dr. Neighbour's *Survival Kit for New Christians*, he has been requested to write a follow-up, to be known as *Survival Kit II*. He will also complete two other books, which will supplement *TOUCH Basic Training*.

In his letter to his congregation, Dr. Neighbour also said, "You have frequently heard me say that the population of the earth will nearly double by the end of this century. I weep over the lack of strategy for reaching the growing millions of slum people in scores of huge cities overseas. I also sense God's call to be involved in finding the ways the church worldwide can implement the Spirit's use of small groups and thus multiply the conversion rate to Christianity. Time is needed to write unfinished books, travel, and fully participate in finding solutions to these problems, in our own country and especially overseas."

Missionary Board announces leadership changes in India

Ashland, Ohio—The Missionary Board of the Brethren Church has announced that Rev. K. Prasanth Kumar, National Director of Brethren Mission in India, has been given direct responsibility for the supervision of the Visakhapatnam Area ministries. This work is in addition to his oversight of the larger Rajahmundry Area outreach and that of the national headquarters.

Rev. K. Vijaya Kumar, who was Area Director at Visakhapatnam until December 1, is no longer associated with the Missionary Board and Brethren Mission in India. This action was taken by the Board during its November meeting for the good of Brethren Missions and the Brethren Church in India.

The various ministries in the Visakhapatnam Area will be continued, along with efforts to strengthen the thrusts of evangelism and church planting. Action on the Medical Clinic Project, other than continuing operation of an expanded rented facility, is being curtailed pending developments under new leadership in the Area's various services.

Muslims will soon outnumber Christians

Wetzlar, West Germany (WEIS) —In the near future, every fourth person in the world will be a Muslim, according to Eberhard Troeger, director of the Protestant Mission in Upper Egypt.

In 1900, he said, Muslim population was estimated to be 100 million—compared to about 500 million Christians. Islam now claims about 700 million adherents—equalling the number of the world's nominal Christians.

Troeger estimated, however, that only two per cent of the world's 55,000 Protestant missionaries are involved in ministry to Muslims.

Ohio Brethren pastors attend retreat

Lakeville, Ohio — Seventeen Brethren pastors of the Ohio District attended a retreat at Camp Bethany held October 19-20. During the retreat sessions, pastors shared items of interest from their ministries. According to Rev. Lynn Mercer, assistant pastor of the Brethren Church, New Lebanon, Ohio, the pastors enjoyed a good time of sharing, discussion, singing, eating, and relaxing.

The next retreat will be held at Camp Bethany January 25-26. The topic will be "meditation." This topic will be studied from a biblical perspective, with the pastors also taking time to put what is learned into practice.

All Ohio Brethren pastors are invited to the retreat, as well as all Brethren seminary students.

Weddings

Nita Rich to **Peter Davis**, November 14, at Uniontown, Pennsylvania. Groom a member of the Masontown Brethren Church.

Jill Kay Scott to **Dana Ray Zartman**, November 14, at Mexico Church of the Brethren; Rev. George Hapner officiating. Bride a member of the Corinth Brethren Church.

Deanne Ruth Lynch to **Max Brand Gerber**, November 7, at the Vinco Brethren Church; James Miller and Carl H. Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Beth Ann Eiler to **William Lowell Smith**, October 17, at the North Manchester First Brethren Church; Woodrow Immel, pastor, officiating. Bride a member of the North Manchester First Brethren Church.

Martha Elaine Deardurff to **Lawrence Gerard Wood**, October 10, at the Gretna Brethren Church; Dr. Dale Stoffer, pastor of the Columbus Brethren Bible Fellowship, officiating. Bride a member of the Gretna Brethren Church and now attending the Columbus Brethren Bible Fellowship.

Darlene McFarland to **Bob King**, September 26, at the Louisville First Brethren Church; John Brownsberger, pastor, officiating. Bride a member of the Louisville First Brethren Church.

Sheri Yocum to **Jeffrey Slee**, July 18, at the Bachelor Creek Church of Christ. Groom a member of the Roann First Brethren Church.

Peggy Sue Skiles to **William H. Kerner, Jr.**, June 20, at Charleston, West Virginia; Rev. William H. Kerner, groom's father, and Rev. William Skiles, bride's uncle, officiating. Groom a member of the Meadow Crest Brethren Church.

Goldenaires

Louis and Geraldine Szczypierski, 53rd, December 22. Members of the Ardmore First Brethren Church.

Mr. and Mrs. Edward Lippold, 57th, November 27. Members of the Loree First Brethren Church.

Mr. and Mrs. Daniel Rorabaugh, 50th, November 26. Members of the Vinco Brethren Church.

Cletus and Aileen Zook, 50th, November 4. Members of the Flora First Brethren Church.

Mr. and Mrs. Ralph Sausaman, 61st, October 30. Members of the Roann First Brethren Church.

Frank and Orpha Brower, 61st, October 20. Members of the Flora First Brethren Church.

Myron and Ruthe Lamb, 52nd, October 17. Members of the Waterloo First Brethren Church.

Merle and Myrtle Heck, 50th, October 15. Members of the Hillcrest Brethren Church.

Carl and Lucia Moser, 51st, October 11. Members of the Waterloo First Brethren Church.

In Memory

Harry (Red) Hess, 73, November 14. Lifetime member of the Masontown Brethren Church.

Louis Cordier, 90, November 4. Lifetime member of the Canton Trinity Brethren Church. Services by John T. Byler, former pastor, and Kenneth Sullivan, present pastor.

Deloris E. Speicher, 61, October 29. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Loa Pendleton, 96, October 13. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

Lois Olinger, 81, October 12. Member of the North Manchester First Brethren Church. Services by Woodrow Immel, pastor.

Howard Bell, 75, September 19. Member of the Hillcrest Brethren Church. Services by David Rusk, pastor.

Membership Growth

Corinth: 3 by baptism

Masontown: 10 by baptism

Pasadena: 10 by baptism, 6 by transfer

Calendar of Events

DECEMBER—**Board of Christian Education emphasis month**

11 Director of Denominational Ministries advisory council meeting in Ashland

11-12 General Conference Executive Committee meeting in Ashland

JANUARY—**Seminary emphasis month**

19 Statement of Faith task force meeting in Ashland.

23-24 Child-Care Workshop for Domestic Disaster Relief Workers in the Southeast District, at Camp Bethel, Virginia

25-26 Ohio Brethren Pastors' retreat at Camp Bethany

31 Summer Crusader applications due

FEBRUARY—**Benevolent Board emphasis month**

1 Final date for registration for Brethren Pastors' Conference.

12-13 General Conference Executive Committee meeting in Ashland

13 Leadership group meets with Executive Committee

20-21 Child-Care Workshop for Domestic Disaster Relief Workers in the Florida District, at the Orlando Church of the Brethren

26-28 Northern California District Conference at Northgate Community Church, Manteca.

"CHRISTIAN EDUCATION: A FAMILY AFFAIR"

The programs of the Board of Christian Education and its Task Forces reach every member of the family—from the child in Sunday school to the growing teen to the adult discipler.

You, as a member of the Family of God and the Brethren Church, can help the Board of Christian Education continue to develop ways to serve every age group in the denomination.

Education is an ongoing process. Let's keep Christian Education an ongoing ministry in the Brethren Church! Pledge yourself now to pray for and give to, as you are able, the **Board of Christian Education of the Brethren Church**.

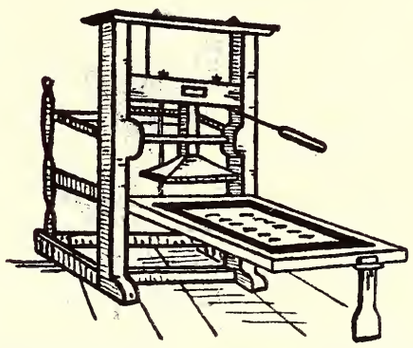


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